

Il Davide Perseguitato

DAVID
Persecuted.

Written in Italian

By

The Marquesse *Virgilio*
Malvezzi :

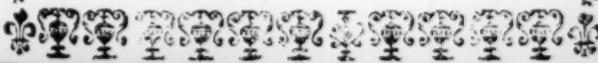
And done into English

By ROBERT ASHLEY,
GENT.

LONDON,

Printed for *Humphrey Moseley*, at
the signe of the *Princes Armes*
in *St Pauls Church-yard*.

1650.





W. Marshall sculpsit.

*Touch not my Anointed,
And do my Prophets no harme.*

Psal: 105. 15.

London Printed for Humphrey Mosley. 1648.

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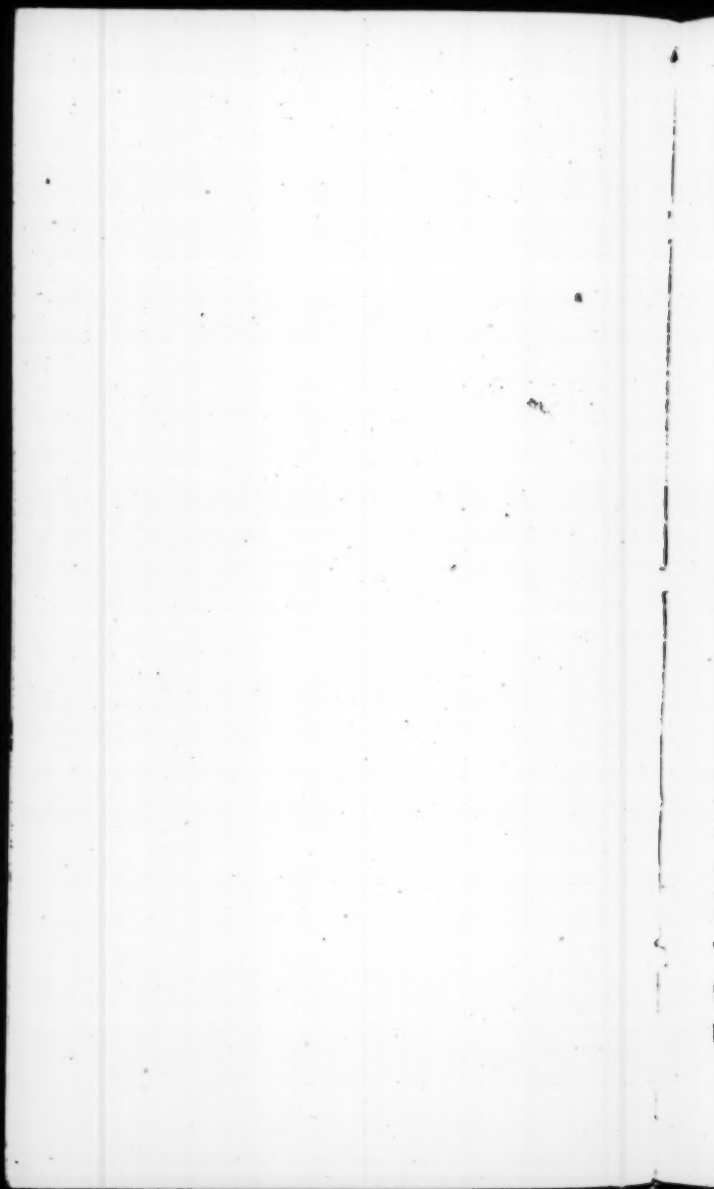
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DAVID

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TH E Y that make a question whether it be true or no that God speakes any more to men , or indeed that men have any more intelligence from God ; let them beleeve it for a certaine that hee speakes , but they are too deafe to heare the language ; let them beleeve it for certaine that hee writes , but they are too blinde to perceiue the Character : Hee that will understand his voyce ,
A hee

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hee that will read his letter, let him betake himselfe to the Holy writ, that is a Vocabulary, which the Spirit of God hath left us to explaine his profound discourses by, that is a key to disclose all those obscure letters that are directed to us from heaven.

Will you, O Princes, will you, O people, conceive what it is that God speakes when hee sends a pestilence, when hee sends a famine, when hee sends warre, when hee brings estates to destruction, or in hazard to be destroyed? Goe runne over these names in the Vocabulary of the Almighty.

But the weake and weary eyes of our mind eschew the light of the truth, they precipitate themselves into an abyffe of miseries,
and

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and among the obscurities of the night grope for the splendour of the sunne : Thus wee renounce the prerogatives of the new law.

It is not the way to get forth of the Clouds in which the Israelites walked, for men, but to change them. Those divine mysteries which they beheld only clouded up in darknesse, are now most transparently observed in a cleare skie ; yet the causes of the Revolutions of States, of the increase of one, of the diminution of another, of the fall of Princes, of Famine, of Pestilence, of Warre, were openly displayed to them, and wee on the contrary envelop them in the obscuritie of a thousand ambiguities, as if that were not true which the grea-

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test Divines have told us, that the Chastisements which came upon the Israelites befell them for our example.

God speaketh but once (saith *Iob*) and speaketh not againe: the holy writ is that booke in which hee hath spoken: there then ought to be searched the causes of good or bad events, where clearly and for our sakes they are written.

To frame Politicke aphorismes, to set downe rules for it taken from prophane authors, is in a manner to pretend that mans will is necessarie and conducting.

Nay I could find in my heart to say that it is an undeifying of God, and a deifying of the second causes: He makes them serve his turne, but them hee serves

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serves not. Hee that in discussing upon naturall events brings in God only for a reason, is but a poore Philosopher; and hee that brings him not in, in Inquiries of Politick occurrences, is but a poore Christian; when it is his pleasure that the fire which at one time scorched should at another coole, hee must have recourse to his almighty power in working miracles, but hee may very well without miracles give way, that the same action which at one time hath reared up a Prince, should at another sink him.

Vid. Dat.

Our too leaden wings cannot eagle us up from this base earth, wee walke in a gloomy aire, without lifting up our eyes to that most glorious

A 3 Sunne

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Sunne of the Empireum.

The Politick treatises of the Gentiles which are but earthly, bring us back to earth, in that they have in them but earthly causes, but the holy instructions which are sent us from heaven producing heavenly causes, bring us home to heaven. O most benigne Lord, may it please thee to give to drink of thy most cleare and living water, this thirsty wretch who forsakes the stinking and muddy Cisternes of the Gentiles, rather loathing them than satisfied with them.

If I knew not my selfe unworthy to bee taken out of the darknesse of my grosse ignorance, I would most humbly and upon my knees intreat thee for one ray which like the dawning

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ning leading mee on to the most cleare Noone, might at this present in some part draw mee out of the obscuritie of this dimme night, that I might discover those deepe and profound mysteries which are concealed from the feeblenesse of our understandings.

The Prophet Samuel reproves Saul, because that contrarie to Gods commandement, hee had left Agag King of the Amalekites alive, and had not slaine all his cattell.

THE disobedience of *Saul* gives the last turne to the wheele of his greatnesse : It is

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a fire which consumeth crowns, for they are soldred with obedience. He knoweth not what belongs to matter of state that loseth this towards God : hee teacheth others to forgoe it toward their superiours, and as much as in him lyes, destroyes the compacture of the universe.

Disobedience is the offspring either of the arrogance of the braine, or of the weaknesse of the senses ; either that men thinke to doe better than they are commanded, or that they are inclined to doe worse ; In one of these the frailtie sometimes meets with compassion, in the other the contempt alwaies provokes to vengeance : This can never bee in regard of God, because it is not possible to bee wiser than God,
and

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and when it is practised among men, although it may often seeme to produce good fruit, yet is it alwayes naught, as that which proceeds from an evill plant. Well ordered Common-wealths have not forborne to punish it, though prosperous victories ill disciplined bringing with them more damage than defeatments doe.

Saul excuses himselfe in that the people had preserved the best of the spoile to sacrifice them to God : Obedience is better than Sacrifice (answers Samuel.)

GOd had already ordained the Sacrifice when he had
A 5 com-

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commanded that all the men,
and all the Cattell of the Ama-
lekites should be slaine; so ma-
ny Priests they were, that
were appointed to kill them, so
many sacrifices as to bee killed.

There want not this day
such *Sauls*, that sacrifice to
God the sacrifices of disobedi-
ence. These golden moun-
taines heaped up with impiety
that seemes sometimes to a-
dorne them, defile the altars
of God, they onely garnish the
ambition of man: Hee that
thinks with these to pacifie his
divine Majestie, incenseth it:
as much as in him lyes, with
execrable blasphemie pro-
claimes that Majestie to bee
most wicked, and makes him
partaker of his misdeeds, as if
hee were bound to bee appea-
sed

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sed with him, so hee may but have a share in the purchases of his villanies.

The Prophet replies, Because thou hast rejected the word of the Lord, the Lord hath rejected thee from being King. Saul sayes to him, I have sinned, return with mee that I may worship the Lord.

SEE the power of ambition, which hath oftentimes more force upon the hearts of men than the Commandments of God have : He makes as if he repented, because hee feares to lose the Kingdome : Hee repents not because hee
cares

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cares not for losing Heaven
But (Oh the deceivable judge
ments of men) because hee re-
pents not, hee loseth the king-
dome of Heaven ; when hap-
pily had hee repented, hee had
lost neither the kingdome nor
heaven.

Hee that will learne the best
art for preserving of states, let
him read the decalogue, he shall
find there in ten lines dictated
by the holy Ghost, those di-
rections that are the most as-
sured for the achieving of hea-
ven, and the least deceitfull for
soveraigntie upon earth: Poli-
cie is a Sea so inconstant, so tur-
bulent, that there is no place
to bee found in it where wee
have not seene one Prince or
other cast away, it is a peece of
Architecture so decayed, that it
always

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alwayes threatneth to fall
downe, that to keepe the
frame of the world upon its
basis, God, that heaven and
earth may not be confounded,
permits it still to bee tottering,
yet sometimes under those that
observe his owne precepts.

*Samuel offers to depart; Saul
takes him by the skirt of
his garment and teares it :
Even so shall the king-
dome of Israel bee rent
from thee, addeth the
Prophet.*

DOe not (Oh yee Princes),
spoil your subjects; Let
the vestments of the Priests be
sacred in your eyes : Hee that
spoileth

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spoileth the subject is not a Prince ; hee is a Tyrant : hee loseth the name if hee lose not the estate.

God hath many times made garments expresse his intentions, peradventure because they are in some sort a part of our selves while they are united to us. The spirits which continually exhale out of our bodies, are those that cause this union.

The Coats of beasts are very certaine signes of their nature, as the Garments of men are of their conceit, for as that apparels the one kind, so the other doth the other. Every Countrie hath its difference of Garment because each hath its difference of conceit, which hath not a cloathing of her owne,
hath

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hath not a Prince of her owne:
Against such a one peradventure one of the Prophets exclaimed in threatenng tearmes when hee said, Woe be to you which goe clad in strange garments: It may goe for a kind of a sure token, that if they have not a stranger to their Sovereigne, they would have one. A horses coat shewes his constitution, and a mans his inclination.

Saul *answereth that he hath sinned, yet prayes the Prophet againe to returne with him to the sacrifice, and to honour him before the Elders of the people.*

TO leape from Religion
to Hypocrisie, to offend
and

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and therewith to defend himselfe, is not to serve God, but to make God serve his turne, and when one cannot deceive him, to deceive others by him. The cause of so great an impietie is that execrable proposition never enough deplored, That tis all one, to bee good, and to seeme good. This may bee true in regard of men whose knowledge is but opinion.

No sooner was *Saul* made acquainted with the will of God, but hee seeks how to hinder it ; no sooner leaves hee to bee religious, but hee becomes a Politician ; as if the cunning of state which is not sufficient to defend us against men, were able to defend us against God.

The certaine knowledge that a Prince is to lose his estate,
raises

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raises up many to looke after it. There is no fearing of him whose fortunes the heavens oppose, and men are very gladly instruments of Gods anger. If men were among us as zealous to remunerate the good as they are to chastise the bad, and rewards were equall to punishments, peradventure the world would bee better than it is : but because punishment many times is accompanied with profit, and Reward with some losse, men are more inclined to punish than to reward : And it is very convenient that in this world the Chastisements should be greater than the Rewards, to make us know that in the other the Rewards shall be greater than the Chastisements.

Samuel

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Samuel had said that hee would not returne, yet hee returneth afterward, though not to sacrifice with Saul, yet to sacrifice Agag, not as Minister of Hypocrisie, or of Policie, but of Religion: Hee causes Agag to be brought before him, that he might slay him. Hee considers in him the Image of a Tyrant waxen fat with the blood and substance of his subjects, and trembling at the anger of God. The Prophet saith unto him; As thy sword hath made

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made many women
childlesse, so shall thy
mother be made child-
lesse among women,
and so hee killeth him.

K Now you why the Lord
said, *Hee that striketh
with the sword, shall perish with
the sword?* To adde force to the
law of nature, that saith, Doe
not that to another which thou
wouldst not have done to thee:
but little would this, if God had
not added; for that which thou
doest to another shall be done to
thee: the one doth instruct,
and the other terrifie us. If God
should not sometimes punish
sins in this world, they would
not beleeeve that there is a God;
if he should alwaies punish sins
in

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in this world, men would think there were no other world for them but this.

*Samuel departeth to Ramah,
and there mourneth for
Saul, because God repenteth
that hee had made
him King.*

PRinces may well thinke it is no shame to remove those from their charge, that carry themselves shamefully therein: yet need they not regard that false rule of policy, that to change their Ministers before their time is to submit themselves to their subjects, to accustome them to dislike of their Governours, and a prejudiciall thing to their dominion
in

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in permitting them not to have the election, yet at least the approbation of his Ministers, who may thereby bee more apt to prefer the appetite of the people, before the service of the Prince. The malignitie of men hath mistaken the termes, this is not to give way to the people, 'tis but to give them eare. It is no losse of authoritie, but a purchase, and it shall never accustome the subjects to complain of such officers which deserve well, to take away those who deserve ill.

Man who is moulded of base matter attributeth to himselfe more oftentimes than to God; who though hee can never repent, yet having chosen a Minister who turneth to evill, doth speake and worke as if hee repen-

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penteth. And man who on many occasions to repent, either repenteth not at all, or else proceeds, as if he had not repented.

*The lamentations of Samuel
appease not God, and why
should his weepings ap-
pease him for Saul, when
Saul himselfe weepes not?*

How oft doth the righteous offer sacrifice for the sinner, whiles the sinner himselfe is sacrificing to the Devill? whiles the one labours to appease God, the other provoketh him farther. It might seeme unto God that the righteous intercessor were a liar in craving pardon for him that refuseth it, if God did not know that the
sinner

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sinner is like to a mad man, who oft hath need of one of understanding to speake to the Physician for him.

God in some sort complaines against *Samuel*, when he saith, *How long wilt thou mourne for saul?* God could not (if one may say so) endure his lamenting, and not hearken to his suit. These are those waters which in a manner offer violence to Heaven; The Spirit of God moveth upon such waters, and they make a river of oblivion in Paradise. The tears which are shed, the prayers which are said, and the supplications which are sent up to God for others, are as acceptable to God, and more peradventure than if they were made for themselves: They are esteemed of
more

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more merit, at least in regard of the morallitie of the action. Why then doe some Princes perswade themselves, that they satisfie the obligation wherein they are obliged to some one, when they yeeld him his suit which hee hath made for another? Or to say more truly, why doe some favourites beleeve that there is such an impiety in their Princes? Let them call to minde that the office of a favourite is the office of an Angell, and ought therefore to present the suits and supplications of the subjects to their Lord, and to bring backe the gracious grants of the Lord unto the subjects; he that doth the contrary is a Divell, and no Angell.

Fi

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Fill thy horne with oyle
(*saith God to the Pro-*
phet) and goe to Ishai
the Bethleemite, for a-
mongst his sonnes I
have provided mee a
King : *Hee answers,*
How can I goe, for if
Saul heare of it, he will
kill me.

THus he answereth, not be-
cause he feareth death, but
because hee is desirous to doe
service unto God; he much pri-
zes his life in that case wherein
to die is not to obey: Hence let
those that are imployed by
their Princes learne that the
death of the servant is seldome
the service of the Lord. It

B ought

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ought indeed to bee received
 couragiously, but never to bee
 encountred but when it is very
 usefull, and when the dying is
 an obeying. A man of worth
 is a high prized instrument of
 the greatnesse of his Prince, if
 hee cares not to preserve him-
 selfe for his owne sake, yet hee
 ought to be careful of preserva-
 tion for his Lord and Masters
 sake. Every man that is fitted
 to die is not fit to doe service.
 It is true also what I have said
 even in the common Souldier,
 (whose life rather than his brain
 is dedicated to the Princes ser-
 vice) that he ought also to en-
 devounto obey, and not to die.
 Hee that runnes headlong on
 death, doth not spend his life to
 the advantage, but casts it away
 to the losse of his Lord; his ser-
 vice

vice is to overcome, and not to die, and indeed they lose that are slaine. To expose needlessly to death that body which can doe service to its Prince, but whiles it lives, is a most pernicious desire of vaine glory, contrary to good policy, against good military discipline, and an affection full of deceit and flattery; into which even the Generals whose life is most precious, doe often precipitate themselves, as if it were a greater bravery to fight than to command. But that Army is but in a bad taking (pardon me this digression) whose safety consisteth in the arme, not in the braine of the Generall. To know how to command well in warre, is a part of the imaginative faculty. The imagination

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to worke well requireth a good measure of heat, whose contrary is feare, which how little so ever it bee, the other abates, and how little so ever that abates, the imagination is disturbed; whence it comes to passe that to bee afraid and to command well cannot stand together: But how many are there that incited more by Honour than by Courage, do both fight and feare? these may handle the sword well, but yet not apt for command. The heating of the braine is not in our owne power, as is the managing of the hands: wee have no command over that, howsoever absolute dominion we have over the other; for otherwise cowardice were not blame worthy but were of nature necessarily

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rily in us. Thence it followes that there is no greater or surer signe of a brave courage than to command well in a battell; where both Reputation and life, yea, and many times the State it selfe comes upon the stage.

The Lord willett Samuel to take him a calfe out of the flock, and to say that hee is come to doe sacrifice.

BECAUSE God could succour him by ordinarie meanes, hee would not have recourse to extraordinary. If hee should alwayes bee doing of miracles, men would not thinke his Providence so great in creating

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the second causes; and if hee never used miracles, hee should not perhaps be knowne to bee Almighty. Where God worketh many miracles, there is commonly great need of them; and where there is such need, there is but little faith. When hee is not knowne by his Impression, stamp, or Image, which hee hath imprinted in the things by him created, then he findeth it requisite to make himselfe seene in the workes of his Omnipotencie.

*Samuel obeyeth the Lord,
goeth and calleth Ishai
and his sonnes to the sacri-
fice, and looking on Eliab
supposeth him to bee the
man*

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man whom hee should annoynt, because hee is the tallest and the goodliest of person.

Had the Prophet beene of the opinion of those Philosophers, who have censured men of great stature to bee void of wisdom, hee would not at the first sight so much have respected the tallnesse of stature. I for my part am not of that opinion, but doe hold it to bee most false.

IF those Philosophers beleev-
ed the neerenesse of the
braine to the stomack, doth
trouble the operations of the
understanding, and if they have
also imagined to themselves,

B 4

that

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that the vitall spirits which ascend from the heart, may bee made animall spirits, for the service and operation of the Braine are unapt for such effect, unlesse they bee first somewhat cooled (because of the incompatibilitie of wisedome with heat) wherefore have they not also affirmed the taller sort of men to be wiser than the little, as having their Braine farther distant from the perturbations of the stomack, and their spirits not so hot by reason of their long way, and larger distance from their Originall? Peradventure they are deceived, in that they beleieve that men are alwayes great by the forming Power, through the superabundance of matter, not observing that many times there concurr
reth

reth with it as a principall In-
 strument the Quantitie of heat,
 as it is commonly verified in
 those whose tallnesse is accom-
 panied with slendernesse. It
 hath therefore been noted as a
 true observation, that the tall
 men that have little heads, and
 the little men which have great,
 have more Braine than the rest,
 which commeth to passe not as
 many have thought, because
 the little head in the great bo-
 dy, and the great in the little
 maketh a mediocrity in the or-
 dinarie stature of men ; which
 is false if wee measure the me-
 diocritie of the part in respect
 of the whole of which it is a
 part: But because the little head
 in a great man, is a signe that
 the extension did proceed of
 heat, and by consequencethat

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the littlenesse of that member commeth through defect of matter in the bony and fleshy parts, which being but small, produceth the thinner and more delicate Organs which do not obstruct, or hinder the operations of the braine. The little man having a great head, is an argument that it is full of braine, especially if he bee but slender, for it cannot be ascribed to the thicknesse of the skull, because that Nature would rather have imployed that matter to have made the man taller or greater. I am excusable if I seeke by reason to overthrow this doctrine, because I am willing to verifie it by the example of mine owne stature.

The

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*The Lord willett Samuel
not to regard the counte-
nance of Eliab, nor the
tallnesse of his stature, but
hee had refused him,
judging not as men doe by
the outward appearance,
but beholding the Heart.*

LOe here the vanitie of
Metoposcopie and Physi-
ognomie is pointed at. Beauty
or Comlinesse is a most perfect
consonancie arising out of the
symmetrie and proportion of
the first Qualities: It gets in the
eye because it is faire; It at-
tracts the will because it is
good, it moves the vnderstan-
ding because it is true. The Po-
ets in the vanity of their fables
have

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have haply come neere vnto the truth calling beautie by the name of the Sun, of the Stars, & of Heaven: It is certainly a peece of that Harmony which the motions and aspects of the Heavens, of the Sun, and of the starres doe incite, and hath such a radiant light in it selfe, that (though wee know not why) it doth if not inforce our minds, yet certainly incline them strongly. The Providence of God hath seldome informed the fairest body with the fairest mind, that men might not beleeeve, that from the same Harmony of temperament of the starres, from which proceeds the Beautie of the one, that of the other did proceed likewise.

Ishai

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Ishai having finally brought forth his sonnes before Samuel to the number of seven, hee refusing them all, asketh whether he hath no more : Ishai answering, there is yet one which is feeding of the sheepe, the Prophet causeth him to be sent for, and annointeth him in the midst of his Brethren, being the same whom the Lord had appointed in the stead of Saul.

GOd having at first chosen for King, the tallest that was in Israel, chuseth the second

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cond time the least that was in the house of *Ishai* : *The first shall be last, and the last shall bee first,* (saith the Lord) who then chose the last to bee the first. There is no difference of time with God, in whose eternitie there is neither first nor second. The eldest may be stoutest, but are not usually the wisest. That tenderneffe that commonly enfeebleth the Children of our old Age, maketh the organs of their understanding more tender and delicate. The cold of him that engendreth, gives them the more wisdom, and his organs the better discourse : whence it comes, that if the last begotten be commonly the weakest, yet they are oft and many times the wisest. He that bringeth *David* from the sheep-hooke

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hooke to the scepter, and exalteth him from the stable to the Kingdome, it is hee that humbled himsele from his Kingdome to the stable : Hee that is both a shepheard and a King, maketh him a King who was but a shepheard. There is a kind of Analogie in all sorts of Commands. He that said that to know well how to order a table, was a signe that hee knew also how to marshall an Armie, might as well say, that hee that could well keepe a flock of sheep, had the skill how to governe a people well.

God from the fold hath taken Kings, from husbandry and hunting Tyrants. The husbandman will have the earth to produce that which naturally it doth not, and that it should produce

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produce hee wounds it. The hunts-man by shedding the blood of poore innocent beasts, groweth to bee delighted in Crueltie : But the sheeheard conducts his flock to pasture, brings it back to the fold, preserveth it from maladies, and defends it from wolves : his taking their milk, & their wooll, is a disburthening of them, not a wounding. Let Kings learne to take their Ministers sometimes even of the sheeppfold. The best men are not alwayes in the greatest Palaces : a lowly Cottage oftentimes incloses a high spirit, and a ragged rock a very cleere diamond.

The

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*The good spirit departeth
from Saul, and the evill
one entreth into him.*

Gods refusals are the devils
purchases: where the one
departs, if the other enters
not, hee at least drawes very
neere, either to perturb or to
possesse.

*Let us seeke out one that can
play well (say the servants
of Saul) that the King
may bee eased, when hee
is molested by the evill
spirit.*

THey beleevd peradven-
ture that the Melancho-
lick humour being stirred up,
they

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they that are oppressed by it
might bee eased by melodie.

There have beene some of
opinion that Melancholie is
produced of the devill. The
wiser sort if they did not be-
leeve that it is of his producti-
on, yet judged that it may easi-
ly prove to be of his introducti-
on, and therefore termed it
the Bath of the devill, because
it is the Lees, because it is black,
because it hath an Analogie
with the darknesse of sinne :
The occasion of their beleefe
was the seeing sometimes how
by the fixation thereof men
were lifted up or elevated in an
extasie : Yea, and sometimes
how the sharpnesse thereof irri-
tating the braine, and stirring
the Images therein, hath made
some to speake things whereof
before

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before they were not held capable; whence I thinke it came to passe, that many oppressed with the greatnesse of the effects produced by this humour, have often judged the animall spirits to be infernall spirits.

I deny not, there are found some melancholicke persons possessed with devills, or that melancholy is an apt bath for the devill; but I affirme it not only of the grosse, thick and dark melancholie, but even of that also which produceth the subtilest and lightest spirits. He hath need of active bodily instruments for his operations in the body. Hee joynes himselfe therefore gladly with the subtilest and finest spirits, because they being in some sort of a middle nature, being corporeall

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poreall and incorporeall, are a more proportionate receptacle for a spirit to unite himselfe to a thing that is meerely corporeall. An ancient Sage beleevved that our soule which hee imagined to bee at first clothed with aire, had need of the like organs to joyne it to the body, whereunto hee thought it not united but assistant; neither are there wanting among the Divines those that have conceived the Angels to be clothed in like manner.

They tell Saul of David, that he is strong, a valiant man of war, can play well, is a wise and a comely person, and that God is with him.

How

DAVID persecuted. 45

HOW should the devill continue his possession, being to bee assailed with so many prerogatives, but that finding in them some rayes of the glorious Archangell *Michael*, hee must needs flie and hide himselfe in the bottomlesse pit of hell?

Saul sendeth to Ishai for his sonne that keepeth the sheepe, whom Ishai doth send unto him with some presents.

MEN ought not to come before Princes without presents, nor to depart from them without thanksgivings.

Saul

46 DAVID *persecuted.*

Saul maketh him his Armour-bearer, and writes vnto his father that hee doth not send him his sonne againe, because hee hath found favour in his sight.

ANd who is hee that is so gracious in the eyes of *Saul* ? It is even hee that is to take his Kingdome from him: It is an extraordinarie thing amongst men, that their loves become their overthrowes: the affections of a corrupt mind, like those of a diseased body, are alwayes pernicious; nor are they motions of Nature, but the motions of that which hath destroyed Nature, shee inclines not to that which corrupts her,
if

DAVID *persecuted.* 47

if shee be not already corrupted; and if shee bee corrupted, shee is dead, shee is gone.

David *sung and played when Saul was vexed with the Devill, and then the Devill left him, not because of Davids musick, but his Goodnesse.*

HAd the devill a bodie, Musick might haply bee able to chase him out, being unable to endure the power of Melodie: hee who is a friend to it, is an enemy to sinne. One that writ hereof, tooke the delighting in Harmonie, to be a morall signe of Prædestination: Sinne discomposeth all the consonancies in man, making a discord

48 DAVID *persecuted.*

cord between the inferiour and superiour parts, which is the cause of all evill, and finally of the last of all dissonancies, which is Death.

If Health bee but a Harmony of the Temperament, and sicknesse a dissonancie, why are humours molested? why farther distempered with divers medicaments, and not rather reduced to a true temper with consonancies? Musick would be the truest medicine for all Maladies, if wee knew the right and true proportion, and how to apply to each that kind of Consonancie that would correct it: If any acromatick musick hath beene able to stir up the melancholik humour and to inrage it, why should not the contrary bee effectuall to qualifie and restraine it? If

DAVID *persecuted.* 49

If Nature in our maladies did happily feele that due consonancie that were requisite, shee would peradventure rouze up her selfe as well as the string of an Instrument ; which though it be without life, yet stirs and moveth it selfe, as soone as it feeleth a perfect union. Shee discovers the truth hereof, in those that are stung or bitten by the *Tarantula*, when wee see that Nature strives not to deliver her selfe from that poyson, untill shee bee first stirred with that Consonancie, whose proportion doth correct her. This is not proper to that malady alone, but all other I beleeve would in the like manner bee cured, if the Consonancies of all were as well knowne : But the ignorance of men, and the

C discomposed

50 DAVID *persecuted.*

discomposed nature of Sinne,
makes us runne to the Physi-
cian, when wee should have re-
course to the Musician.

*The Philistims come to as-
sault the Israelites, Saul
with his Armie goeth to
encounter them, each of
them planteth his Armie
on the edge of a hill, and
leave the valley betweene
them : There was in the
Philistims Army a man
called Goliath.*

HEe was a Giant, and hee
was a bastard ; The Giant
hath for his Correlative the rash
and foole-hardy : hee being
greater

DAVID *persecuted.* 51

greater than men, thinks himselfe equall with God, as if where Humanitie doth end, there must needs Divinitie begin, and that there were not rather an infinite distance betweene. This is that Generation that opened the Cataracts of Heaven, which made the sea overflow the Land ; Antiquitie could no way describe them so well as to describe their fighting against God. The greatest individuals of one Species, are for the most part *Lucifers.*

Hee was a Bastard, and Bastards are commonly valorous, because they come of Parents that were a norous. The Birth and Parentage, which ordinarily makes men hide their Talents, with the glories of

C 2

their

52 DAVID *persecuted.*

their forepassed Ancestors, which bringeth them that are present and living asleep, hath no place in these who being oftentimes poore and despised, yet finding in themselves the spirit of those that begot them, in a desperate manner, get up to the steepest of the mount of Glory, alwayes egged on by the bitter touches of their spotted beginning ; the continuall reproach and perpetuall spurre of generous spirits. But if on the contrarie their minds bee dejected with their miseries into a dead sleep, and will not be excited and awakened with the sharp stings of Honour, they are not worthy to be reckoned amongst men; whence it ariseth that Bastards most commonly light upon the extremes either
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DAVID persecuted. 53
of valour or of basenesse.

*This Goliah desieth the Is-
raelites to a single combat,
hee requires that the for-
tune of the whole warre
may bee restrained to the
fortune of one petty duell.*

TO hazard their whole for-
tune, without hazarding
at the same time all their forces,
hath beene taken to be no well
advised course: which yet per-
adventure might doe well e-
nough, if men could be content
to lose all their fortune, before
they had lost all their forces.
The present victories then
might facilitate the future. But
such Conditions if ever they be
C 3 promised,

54 DAVID *persecuted.*

promised, are very seldome observed. Such single Combats are but Preludiums to set battailes, and the happie successe therein is rather a signe that men may conquer, than that they have done it. The Constellation of that party whose Champion hath beene Victor, is then taken to be stronger, when it shall appeare that hee is governed by that which appertaines to the King, and not by his owne peculiar.

There was none amongst the Israelites, but was afraid of this man. The King promiseth to give him his daughter in Marriage, that shall overcome him.

Rewards

Rewards make valour appear, which lay hid before : they produce it, they do not create it. It is great prudence in men to moderate their promises when they are in great dangers : To make too large ones, is a token of fearefulness, and oftentimes doth not prevent the danger, but changeth it : To deliver from great dangers, yeelds great reputation ; Rewards increase strength and reputation, and strength endangers the State : From hence it comes that Promises are not kept, not because they are made with purpose not to keep them, but because men are changed with their change of fortune, and hee that should performe, is no longer the same that promised.

56 DAVID *persecuted.*

David, who was returned home, comes now into the Armie, to bring certaine presents to the Officers, under whom his Brethren did serve : Hee enquires concerning the businesse in hand : Hee askes what shall be the reward. His elder brother rebukes him of pride and overweening.

THIS man discernes not Pride from Fortitude, because hee looked on his brother with an envious eye, not with an eye of love. There are many vertues which have their operations common with vice, being distinguished only by the Intent:

DAVID persecuted. 57

Intent : which because it cannot be seene, is judged of by others, and mens judgements are not alwayes without passion, it seldome happens that they judge without error. He would not have any adventure on that which hee dares not adventure on : Those defects that are common, seeme rather the defects of mankind, than of any particular persons : hee layes the blame on us, that by being free from such defects himselfe, acquites nature of them too.

58 DAVID *persecuted.*

David is brought before Saul, who seeing him so young, telleth him that he is not able to fight with the Giant, who was experienced in warre from his youth.

PRinces ought not to put any upon a great enterprize, who hath not first beene brought up and tried in things of the like nature. Danger hath not the same looke with it when wee are neere it, as when wee are at a distance; when tis far off from us, our understanding represents only the Honour and the Profit; but when wee approach face to face, wee see nothing oftentimes, but the horreur of Death. It

DAVID *persecuted.* 59

It is true that Courage is a reall thing in a man, yet nevertheless hee knowes not that he hath it, till experience hath made him know that hee hath had it. There are many that prove better upon triall than they thought they should have done ; and many come short of the opinion they had of themselves. Wise men are very fearfull of danger, because they have considered well of it : but when they come to try it, and are no longer to consider of it, they stand no longer in feare of it. On the contrary, they which are of little judgement, imagining all things alike, when they find it otherwise than they imagined, they grow also many times to be other manner of men, than before they held themselves for.

David

60 DAVID *persecuted.*

David to encounter this doubt
of Saul, declareth how hee
had smitten Beares, and
how hee had slaine Lions.

TO recount our owne
doughty Acts is often-
times vanitie, here it is of ne-
cessitie : hee did not rehearse it
to shew that hee had overgone
great dangers, but to undergoe
greater ; not to be commended,
but to bee commanded.

Saul resolves to let David
goe to fight ; Hee puts
on him his owne Armour,
which David being not
able to manage, puts it off.

EVEN as little men cannot
fight well with great Ar-
mour,

DAVID *persecuted.* 61

mour, so neither can the lesser Princes with those greater. He that hath not fitted himselfe with armour of his owne, is not to fight in anothers. *Patroclus* came not to his Death till hee put on that of *Achilles*. This is the common Doctrine of the Politicians, yet I take it sometimes to faile in regard that there are often found men of that worth, that like *Ostriges*, they convert others Armes into their owne substance. This may come to passe, when one receiving an Armie without a Head, makes himselfe to bee obeyed, and managing them by his valour, brings himselfe into great estimation; If Generals that were no Princes, have sometimes drawne by such meanes the Armies to be at their

62 DAVID *persecuted.*

their Devotion, and have gotten Kingdomes by such Armies as were not their owne, why should not a valorous Prince be able to doe it by the Armes of his Friends?

*David goeth with his staffe
and his sling, with five
smooth stones against the
Giant.*

HEE had no need of other Armour, hee was armed with his confidence in God. Hee which hath this Armour, can never perish : If we happen to be deceived, tis because wee deceive our selves, having our confidence in those things in which wee ought not, or not having so much as wee ought;

DAVID *persecuted.* 63

to bring forth a true act of Confidence, is a very difficult thing: There is requisite a great assistance of God to make one truly and only rely on the helpe of God. If such acts were more frequent amongst us, we should not haply account so many Events to bee miracles. They that teach us how notwithstanding our Confidence in God, wee ought to doe as much as wee can, or otherwise in stead of trusting in God wee should presume upon him, their meaning may haply bee, that it were but a rash presumption to perswade our selves that wee have produced any true act of Confidence; but not if wee firmly beleeve that God for his part would assuredly helpe us, when wee for our part should

64 DAVID persecuted.
should produce such an Act.

*The Giant derides David,
curseth & disdaines him,
but hee putting a stone in
his sling, throwes it at
him, hitteth him in the
forehead, makes him fall
groveling on his face to
the ground, and running
upon him cutteth off his
head with his sword.*

IT hath beene an ordinarie
thing in single combats, be-
tweene a giant-like man and
one of a meaner stature, that
the little man hath had alwayes
the better : The Philosophers
would attribute the cause to
the

DAVID *persecuted.* 65

the Courage which is counted to be greater in the lesser heart; a small fire will heat a little roome, when a larger will scarce bee warmed with a great one. I have no assurance in this opinion, but would rather adventure (if I should not be thought too bold) to affirme that Courage consisteth not in the Heart, as is commonly held both by the ignorant vulgar, and many of the learned: Who knoweth that it is not rather produced by the same imaginative facultie out of which feare also proceedeth? how many that in their health were exceeding faint hearted, in raging fits have become rash and desperate, which was occasioned only by the heat of the Braine? for if it proceeded from that of the Heart,

66 DAVID *persecuted.*

Heart, they that are distempered with fevers should be alwayes the most couragious : and what is it that makes hopelesse men so resolute ? Is it their Heart forsooth growne lesse or more heated than it was before ? or their understanding rather which suggesteth unto them that there is no other way to escape death but by encountering it ? To what purpose doe men speake to cowards to animate them ? Reasons may indeed worke upon the Braine, but are not able to heat the Heart : Who knoweth not, that the not knowing of the danger makes men adventurous ? Whence it comes that the wisest are not alwayes the most couragious. Hardinesse (and herein I refer my selfe to the better

DAVID *persecuted.* 67

better learned) is a certaine kind of madnesse, consisting haply in a hot distemper of the Braine, which permitteth no consideration or discourse of the danger of Death. Hee that in fighting thinkes hee shall be slaine, cannot fight couragiously. And albeit the Philosophers define the valiant man to be such a one as knowing the perils goes to encounter them, because it is just and honest. I beleeve it ought to be understood before hee entreth into those dangers, because after he is once engaged, if he knew them hee would faint. A wise man was of the minde, that fencers were more fearfull than others, because they knew the danger more than others : It is not therefore the Heart, but the Braine,

68 DAVID *persecuted.*

Braine, and if it come from the Heart, it must be in regard that the same is the originall of all the operations of the Minde. The Divines going a surer way, would resolve this problem by saying, that it hath beene the pleasure of God by humilitie to overthrow Pride, and by the least things to abase the greatest : If it were not so not only in men, but also in States and Empires, there would be no tides and ebbes in the world, but hee that was once the greatest should alwayes so continue, seeing hee could not be overcome by a lesser.

The Politicians would alleage Disdaine to be the cause : hee that despiseth his enemy, doth not strive with all his
might,

DAVID *persecuted.* 69

might, but employing some part only, and that with no great heed, is often overcome by one who being weaker than hee, opposeth him with the utmost of his strength and cunning: One of the greatest errors that I have observed in great Potentates, hath beene to see how applying their forces on an enterprize, they have rather taken measure of the enemy than themselves, opposing against him only so much of their strength, as they conjectured to be answerable to the present affaires; and whereas with a greater power they might have beene sure of victory, with an equall one they have either lost it, or at least prolonged the warres with more expence of men and money. It is very difficult to measure,

70 DAVID *persecuted.*

sure the proportion of things by their Beginnings. Childrens garments must be allowed to be somewhat larger than themselves, lest they growing greater, the garments become too little. It is enough for a meaner man if at the beginning hee bee enabled to resist a greater, that so he may but get him reputation, and by the meanes thereof hee can procure himselfe adherents and protectors.

The Giant was no sooner slaine, but the Army of the Philistims being discomfited, betakes it selfe to flight; and the Israelites pursue and slay them.

That

DAVID *persecuted.* 71

THat Armie whose trust is
in the straightnesse of some
passage, in the height of any si-
tuation, in the strength of their
Trenches, in the valour of a
man, or in any one speciall
thing of good defence, is easily
overcome by him who shall be
assuredly perswaded, that if he
can but overthrow such a part,
or slay such a man, or passe
through the difficulties of such
a hill, or such fortifications, he
shall find no other resistance,
and therefore shall hee set for-
ward very stoutly and couragi-
ously : Because men having
once lost that by which they
were confident they should o-
vercome, being dejected, thinke
there is nothing left that can de-
fend them against the valour of
their enemies. But that Armie
which

72 DAVID persecuted.

which relies upon it intire selfe equally throughout is in a manner invincible ; It may peradventure bee routed, utterly discomfited it cannot : Every one will fight to the Death, because every one trusting in himselfe, will not distrust of the victory, untill he hath lost his life.

*The slaughter being ended,
David returnes with the
Giants head. Saul en-
quires of Abner who he
is : Abner not knowing
him, goes to meet him, and
brings him unto Saul:
He asks him whose sonne
hee is : hee answers, he is
the Sonne of Ishai.*

See

DAVID *persecuted.* 73

SEE how fading or how displeasing the memory of benefits is in Princes; either *Saul* did not remember *David*, or else hee was not willing to remember him: Hee that but a little before had found so much favour in his sight, hath now lost it both in his sight and memorie: The memory of a benefit lasts well, if it lasts as long as the benefit, and the respect that is begotten thereby often dies before its Father. If Reasons may bee rendered for the affection of a Prince towards a Courtier, bee they drawne of Profit or out of Pleasure, or whether accompanied with Honestie, yet is it a thing but of small continuance: If it follow Reason, it formes a habit of which commeth satietie, and

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See

74 DAVID *persecuted.*

if it be not grounded on Reason, the ground of such affection faileth. It is a vanity to thinke our selves able to yeeld a reason of the affectionate favours of Princes : Those are great, and slowly will they end, for which there can no reason be given how they came to begin. There are starres which incline them thereunto by their influences, neither are those loves alwayes happie, for neither are the aspects of these alwayes favourable : In this manner haply that great scholler meant it, though hee was not so understood, when hee seemed to doubt, whether any reason could be given of the Inclinations of Princes, or whether they depended on the Course of their Nativitie. And
whereas

DAVID *persecuted.* 75

whereas in all other occurrents hee had shewed himselfe a friend unto reason, hee never spake of this Argument or matter, but made a present recourse unto Deslinie, which having once coupled and conjoynd with the course of the Nativity, there is no doubt but he meant it by the operation of the starres. Politicians may cease to teach the waies to obtaine the favour of Princes; men must be borne to it, not taught it. A man may by his valour and wisdom make himselfe well esteemed, but yet not beloved.

When hee had made an end of speaking, the soule of Ionathan was knit with the

76 DAVID *persecuted.*

*soule of David, in a knot
of Amitie.*

Wonderfull things are
Friendship and Love,
whence they proceed (withall
respect, and far from all pre-
sumption be it spoken) men
have not yet well declared for
all their Philosophie. Some
have thought them to bee the
daughters of Abundance, and
of Want; but this were a taxing
of Love and Amitie with im-
perfection, and to deny the
prime and chiefe love which
wee call the holy spirit : for in
the three divine Persons there
can bee no defect. The rest of
the Philosophers, have deduced
the originall from the simili-
tude of the parties loving, some
from

DAVID persecuted. 77

from the Heaven, some from the starres, some from the temper, some from the Manners, & some finally from the features, yet peradventure they have all mistaken : for if love came from the resemblance, a man should rather love the male than the female ; and whereas Love is but seldome recipocall, it should be alwayes answered with like affection ; seeing one thing cannot be said to bee like another, but that the other must also be like to it. I beleeeve that there are some Constellations conducing to Friendship, and others to Love, which produce in their subject, a kind of lovely Character which commeth not of the Temper, but rather of some (I know not what) celestiall impressions which the

78 DAVID *persecuted.*

Heavens and starres with their operations have left imprinted in that tender body, and that hee is most beloved that hath most thereof, and that hee who hath lesse cannot be the object of Love, but onely of good will or respect. The reason whereof is because Beautie is the object of Love : Yet not Beauty which is like unto ours, but that which is greater, otherwise there would not (no not in *Patria*) be any love towards God: And if sometimes here we love our equall, it is either because then wee see none more worthy, or because wee doe not reflect thereon. But onely that excellence which is in God is the adequate object of Love, because that onely which is in God is the adequated object of
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DAVID *persecuted.* 79

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our will : and if wee could see
him as hee is, hee should infal-
libly make us love with him.
But because wee are here as but
in *Via*, he is not so represented
tous : we turne our eyes to ad-
mire that celestiall Beautie
where we finde it best imprin-
ted among us, and is often ter-
med *Gratia divisata*, which con-
sisteth neither in the symmetrie
of the Humours, nor the Pro-
portion of the Lineaments, al-
beit it oftentimes accorderh and
agreeth well with them both
when it is not hindered by any
defect in the matter, and so
sometimes, but not alwaies the
fairest bee the best beloved.
Hence we may learne the rea-
son of the little correspondence,
and the much mutability in
Love : It is not alwayes coun-
D 4 terchanged

80 DAVID *persecuted.*

terchanged, for if the greater Beauty be beloved, that which is beloved will not love that which loveth it. It is changed as oft as there is represented to us greater beauty than which wee love. Yet it is not sufficient that it be represented unto us, if wee do not reflect upon with a desire, and therefore many leave not their first love, because they permit not any new object of love to enter into their mind.

Saul *suffereth not David to
returne home, but setteth
him over his Armie: hee
is very gracious in the
eyes of the people, and par-
ticularly*

DAVID *persecuted.* 8
ticularly of the servants of
the King.

THe subject that is growne
great, diminisheth the glo-
ry of his Master : What course
shall a Prince take then that is
but of slender worth ? If hee
take not worthy men to him,
how will he governe his King-
dome ? If hee take such, how
will hee be a King ? Hee is not
King over others that hath in
his Palace a greater man than
himselſe. If his ſtate be unſet-
tled, he loſeth his ſtate ; if the
ſtate be ſafe, his reputation :
With great reaſon men might
complaine of Nature, if they
were not for the moſt part com-
manded by the better. He that
holds the Scepter, is not the
D 5 King,

82 DAVID *persecuted.*

King, hee is but the servant of his Minister who obeyeth him. Crownes come by Inheritance, tis true ; but not the faculties of ruling : If fortune give those to whom shee pleaseeth, Nature disposeth the other to him that deserves. That Proposition of the Philosophers is most true, that some are bound to Command and others to obey : This is confirmed by him that divided the signes of the Zodiack into commanding and obeying signes. This truth is not overthrowne by seeing him to hold a Scepter that was borne fitter for the mattock ; though hee play the King, he is not a King.

David

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David

DAVID *persecuted.* 83

David commeth to Ierusalem, with the Head of the Giant, the women meet him, rejoycing, and ascribe more to him in their singing than to Saul, who is displeased thereat.

SHORT and unhappie are the
Sfavours of the People; short,
for like the floating of the sea it
is tost with every winde; a Sea
that in the same haven wherein
one time it hath secured ships,
another sinks them. Unhap-
pie are they, because it is as a vi-
olent starre, whose radially
beames may be good, but not
lucky; it never raiseth any but to
make their down-falls the grea-
ter : unhappie love because it
hath

84 DAVID *persecuted.*

hath for a Correlative the Princes hatred : The Prince is not Lord of that people that loveth another better than him : If he be Master of their bodies and meanes, the other is Master over their Hearts and minds : But good God ! how shall a man behave himselfe ? must a mans valour needs become his infelicity ? A wise man may indeed not desire applause, but hee cannot hinder it, except he leave those qualities for which he is applauded, or depart from them that applaud him. Ought hee then to forgoe the Talents which God hath bestowed on him ? or employ them only among wild beasts in the horrid wildernesses, or in solitary places ? The eminent vertue of men, if it be not the cause of their
their

DAVID *persecuted.* 85

their Death, is so of their Banishment : At the first they are sought to out of necessitie, and then againe they are expelled under colour of necessitie. The Tree that was esteemed for its shadow, to shelter us from the heat of the summer, is afterwards cut downe to defend us from the cold of the winter. The same man whom Princes embraced in the heat of their necessity, is he whom they cut downe in the cold of their jealousie.

*Saul since that never looked
aright on David.*

NAture teacheth when
wee looke on our enemy
to give a violent *Metum* to our
aspect,

86 DAVID *persecuted.*

aspect, whether by staring
fiercely, or looking askew upon
him, to strike him with our ve-
ry spirits, and with the greatest
quantity and worst quality that
may be. He that thinks them not
to issue out of the eyes, and that
they proceed not to touch the
object, when it is neere them, is
deceived, and hee that beleeves
it, will not deny that they have
their operation on that subject.
If the only diversitie of the a-
spect make the selfe same radia-
tion of the starre, to be some-
times gracious, and sometimes
deadly, why should not the
eyes, being the starres of this
little world, have power to di-
versifie their effects, according
to the diversitie of their aspects.

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DAVID persecuted. 87

*It was not long ere the Devil
assaulted Saul againe;
and when David plaied
and sung, to deliver him
from the oppression of the
spirits, hee with a speare
in his hand would have
slaine him, but David a-
voided the blow and de-
parted.*

THat Tyrant is put to
a shrewd pinch, that is
growne jelous of a subject of
worth and reputation : If hee
kill him, hee feares the rising of
the people : If he suffer him,
hee doubts his raysing of them.
Now hee accounts himselfe
happy if in his oppressing him,
hee

88 DAVID *persecuted.*

hee could make the faults of his will to be laid upon the ignorance of his understanding, and with the imputation of a mad-man smother that of an ungratefull. A most wicked peece of Policie, to make our greatest defects the best instruments of our Government : There hath beene one that made use of drunkennesse, to secure himselfe of the most valorous man of his Armie ; and *Saul* doth the like by his vexation with spirits to make *David* away : Such colourable carriages doe move the ignorant rout to compassion, rather than to rebellion, whiles they give place to Princes to bewaile the death of those, whom themselves have slaine, and to make them beleieve that their teares of joy are teares of lamentation.

Saul

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DAVID persecuted. 89

Saul perceived that God was with David, when hee could not slay him with the casting of his speare, from which his valour could not defend him because hee did not expect it, neither his wisdom because hee did not foresee it.

HEe that will know when God is with his enemy (and this is a morall and not a naturall knowledge) let him not consider the conquests made by his valour, and by that which wee call Prudence, but the helpes he receiveth from naturall inanimate things, as Clouds, winds, fires, snow, ice, raine and

90 DAVID *persecuted.*

and tempests ; for they, as it is written, fulfill the will of God. What availeth our valour if God be not with us ? and what is our Prudence if God doe not governe it ? It is nothing (I speake of politick Prudence,) for it is a good connexion of present, things with the future and those that are past : but of that which is past, and which is present, we know but little, and of what is to come wee know nothing : For my part (in regard of future things) I esteeme that as wee give unto God an unproper attribute of that which hee hath not, so we suppose also a vertue in man which is not in him. God hath not properly any prescience, because there is nothing future in respect of him, neither is there

DAVID *persecuted.* 91

there any Prudence in man, because hee knoweth not what is to come. That which is in God is more properly to be termed knowledge, because it is intuitive, and the other in man may be called Chance, because it works on a subject which may be or not be.

*Then Saul began to bee afraid
of David.*

THat the Prince should be afraid of his subject, and the subject stand in feare of his Prince, hath beene accounted a Harmonie to hold the State happily together. This opinion howsoever it may seeme a witty conceit, while such feare keeps in the meane, & groweth
not

92 DAVID *persecuted.*

not excessive, notwithstanding is most false: It is true that hot and dry may be corrected by degrees, even as heavy and light may by their Counterpoises, because the degrees of the one are knowne, and the weight also of the other; but the affections of the minde can hardly be counterpoised, because they have no firmenesse nor measure. Feare hath too sharpe a prick for those that produce it, and is too troublesome a passion to them that owne it; the one with the qualities that make them to bee feared, are spurred on forward after the Government: The other cannot willingly hold themselves in, because feare is a motion that is not naturall but violent. There is no man that desireth
not

DAVID *persecuted.* 93

not to free himselfe of it : The greater part attempt it, and in attempting it the State is troubled. If the Prince be hee that feareth, he turneth to be a Tyrant ; and if any subject make himselfe feared, t'will breed a Conspiracie ; if the whole Communalty, a Rebellion. The subject ought to feare the Justice of his Prince, and the Prince that of God ; if a subject make himselfe feared, he is no longer a subject, or intends not to be so ; if the Prince be afraid, he is no longer Prince, or not like long to bee. To thinke to make a Prince good by Art, may chance prove but fopperie ; they are rather borne to it than brought to it : The goodnesse of a Prince consisteth in I know not what inexpressible mystery,
that

94 DAVID *persecuted.*

that cannot be knowne, nor can be taught : It wanteth nothing of the last Individuation which gives it the being, and that same being and no other. This conceit of mine resolves the Probleme that demandeth how it comes to passe, that many who in the managing of great affaires, were held to be capable of the highest dignity and Dominion, having after attained to it, beene found to be unfit for it.

Saul made David a Colonel over a thousand Souldiers, and said after that hee would give him his daughter Merob to be his wife, supposing that to obtaine her,

DAVID persecuted. 95

her, hee would so far adventure against the Philistims, that hee would be slaine.

S*a*ul would that *David* should be slaine, but God permitted not that hee should be past the shame of being wicked, till it could no more hurt *David*, that *Saul* was past it. This errour of advancing men that are rising, and not to know afterward how to take them downe, hath often happened even to those that justly and without any offence of God ought to have done it. A starre though but a Comet, because it is a light that is newly up, draweth all mens eyes to it, even theirs whose dammage it threatneth.

56 DAVID *persecuted.*

threatneth. A man of worth
can no sooner begin to appeare,
but Princes begin to embrace
him, thinking to raise them-
selves by his Friendship; when
indeed hee raiseth himselfe by
theirs, not heeding that in stead
of growing they decrease. It is
a difficult thing for one to ad-
vance himselfe, if he be not pro-
tected or impugned by a great
one : Many times when one
hath begun to advance another
by protecting him, hee raiseth
him higher by crossing of him,
not because it is likely he would
then second him, but because he
knoweth not how to extin-
guish him. Men are ashamed,
yea, and sometimes afraid to
shew themselves open enemies
of one that is thought to bee
their friend who hath deserved
well

well of them, and is accounted
 valorous. They seeke then by
 subtile sleights to overthrow
 him, and therewith advance
 him the more. They are not
 resolved to use force untill their
 subtilities faile them, and when
 there is no securitie in using of
 force. Neither yet doe I com-
 mend it if they then goe about
 to second them, for the things
 that are forward in growing
 should never be seconded. *Ca-*
tiline by being opposed was o-
 verthrowne, and though in *Cæ-*
sar it had not the like effect, it
 happened so, because he was
 first seconded, and afterwards
 opposed : Yet was it better
 once to resist than alway to se-
 cond him, because where the
 victory was doubtfull, the losse
 had beene certaine. I am firme-

E

ly

98 DAVID persecuted.

ly perswaded that if *Catiline* had prevailed to be Emperour, and *Cæsar* had beene slaine, the writers would have blamed the impugning of *Catiline*, and commended the opposing of *Cæsar*; because there are many Politicians that make use of examples not to confirme their reasons, but to frame them. The errors of men consist in watering the Plant that groweth, placing it in their owne garden, delighting in the Beauty of it, and not knowing that it is a kind of Wolfes-bane, untill they strain at it and pull it up, and then it killeth them. If the great ones knew what hurt they receive by shewing themselves enemies to a little one, they would not permit any sparkes to fly forth, if they were not such sparkes

DAVID persecuted. 99

as forthwith give fire to the
gunne, whose bullet should
destroy them.

Saul marries his daughter
Merob to Adriel, whom
hee had promised to Da-
vid, and causeth it to bee
told unto him, that hee in-
tendeth to give him his
other daughter Michol
that loved him : David
answereth, that hee is not
worthy to be the Kings
sonne in law, because hee
is poore and of as meane
pedigrees.

MArriages are of power
to further thing, former-
E 2 ly

100 DAVID *persecuted.*

ly began, whether tending to enmity or to amitie. *Saul* seeth not how in deceiving *David* he deceives himselfe; and thinking to lay an impediment in his way to the Kingdome, hee opens him the way thereunto. Some one hath made use of such meanes with better successe, but with more cunning. Hee was a private person, and not yet a Prince, when he married his Sister to his equall, not unto his inferiour, to lull him asleep without advancing him; and because hee to whom hee married her was not so wise as *David*, hee hoped by such a marriage to have help to strengthen his side, and to find a just occasion to oppresse his Kinsman. But *Saul* had no need of *David's* help to attaine to that
Kingdome

DAVID *persecuted.* 101

Kingdome which hee possessed already : Hee was without comparison greater than hee, and might rather feare to increase the reputation of *David*, than to bring his prudent watchfulnesse asleep, which was not like to give him any just occasion to oppresse him. It is no safe advice to advance men to the end to abuse them : The advancement is alwayes successfull, but there is difficultie often found in abasing them. This is written for one of the neatest peeces of policie, but I set it downe amongst the most confused.

Saul *sendeth word to David,*
that hee doth not disdain
his poverty, and that hee
E. 3 *demande*

102 DAVID *persecuted.*

*demands no other Dowry
than a hundred fore-skins
of the Philistims.*

Here comes now on the
Stage one of the Engines
which were hidden under the
Honour of Marriage ; to bring
David in danger to be slaine by
the Philistims. If Nature had
not often accompanied the
most certaine perils with the
most conspicuous glories, it
were a commendable course
to expose them to such dangers
whose reputation terrifies us ;
but because neere the greatest
downefals are the highest hils,
it is not safe to let men clime up
the tops of those mountaines,
where they may as well raise
up as ruine themselves. Occa-
sion

DAVID *persecuted.* 103

sion is it which makes men wise, or which brings them to bee knowne. Hee that at first sight could see into men of ability by a hidden token, shou'd under pretence of Honour make them spend their dayes in delicacie and idlenesse, and not suffer men to have a sight of that light, which untill it be stricken out doth never appeare. The seeds of Plants that are kept in vessels of Gold, or of Pearle, or of pretious stone, are honoured thereby, but being asburied and become barren, they bring forth no buds unlesse they be first cast into the Soile of the earth. Without motion there is no Augmentation. Resting is imperfection in things that may increase : In God only it is perfection,

E 4

104 DAVID *persecuted.*

fection, because in him there is no Augmentation. It is not in our power to make our selves great. The utmost limit of our Actions is in the hand of men, or of Fortune. How many that have beene very able in *Potentia*, have come to their grave without having any opportunity to performe an Act worthy their sufficiencie?

Saul *speaketh* to Ionathan, *and to all his servants, that they should kill David: Ionathan adviseth David, and putteth Saul in mind how much hee is obliged to him, and what injustice it were to slay him.*

BUT

BUT of what effect bee such Remonstrances of Obligations ? The chiefe Obligation which a Tyrant pretends to have, is the conservation of his Dominion, and his greatest Justice is to put to death the best. To oblige were a thing very desirable if it were only to oblige, and not to bind himselfe for a farther obliging. That Obligation which seemed compleat to him that produced it, comes to be accepted but as a beginning by him for whom it was wrought. Hee that will bind another by benefits, must joyne them one to another: The report of the one must not cease before hee hath added another. The linkes that are not chained one to another doe not make up a Chaine. The

106 DAVID *persecuted.*

resemblance hath a great force to move and receive in the Imagination even the Phantasmes that were dead.

Time is a destroyer of all things ; where it destroyeth not the greatnesse of mens Actions, it will destroy the marveling at it : for it frames them into a habit, and that being once attained, makes the operations come on without difficultie, and without any reflecting. That which is passed already doth cancell the obligation of private men ; and with Tyrants that also which is to come, whether they be gratefull or ungratefull, they are alwayes afraid, that they will oblige them either by their owne rewards, or through discontent of not being rewarded, will make insurrection. *The*

DAVID persecuted. 107

The words of Jonathan seemed to have appeased Saul, who giveth order that David returne to Court.

THE Truth which passeth through our understanding doth not use to flie away so fast, but that our will taketh hold and embraceth it, unlesse the malice of our senses defile it. It is not so hard to withdraw a wicked man from his evill purposes, as it is difficult afterward to keepe him in a good mind, thereto is requisite in a manner a perpetuall assistance, for as soone as you leave him hee returneth to that from which you withdrew him.

David

108 DAVID *persecuted.*

David *returneth to the Court
as in former times.*

THEY must not all bee put
to death of whose valour
wee stand in feare, that thereby
wee may be secured. To use
a like proceeding is inconveni-
ent, when the persons are of a
different disposition. The be-
nefits that serve to aid and pro-
voke the wickedly minded a-
gainst their Prince, are but as
Chaines, whereby generous
mindees are drawne to their de-
votions. So that to oblige them
is to bind them: But the ruine
of the good proceeds from the
multitude of the Evill: which
are not only evill, but doe coun-
terfeit as if they were good;
so that because it is a difficult
thing

DAVID persecuted. 109

thing to discern Truth and Falshood, men will rather deceive themselves in hindering a thousand that ought to bee cherished, than in cherishing one alone that ought to be hindered; and because it is easier to be ingratfull than to maintaine their gratitude, though they beleeeve not alwayes that it is necessarie to put deserving men to death, yet they feigne sometimes that they beleeeve it, that they may cover the basenesse of their minds with the forcible jelousies of their Soveraigntie.

The evill spirit returning againe to molest Saul, when David played, Saul attempteth againe to smite him

110 DAVID *persecuted,*

*him to the wall with a
speare, but hee turneth a-
side and escapeth.*

WHen the subject once finds his Prince to bee afraid of him, hee stands alwayes in feare of the Prince; such jelousies have no other fire to consume them but impossibility; for he that stands in feare, beleeves that whatsoever may happen unto him, will. The first perill wee incur in any thing may be ascribed to fortune, the second if it bee the same is commonly attributed to our indiscretion. But the goodnesse of *David* makes him to be excusable in regard his exceeding good conscience made him so adventurous: *David* trusteth

DAVID *persecuted.* III

trusteth *Saul*, because *Saul* might safely have trusted *David*. As we naturally imagine other men to looke like our selves, so wee suppose them of our owne conditions. That which shall happen to a man, is not alwayes the same that should. The consequences of the future are fallible, because the Antecedents presupposed by us are false. Hee that knew well the customes and manners of all men as they are, and upon occasion should make use of them in conjecturing what is to come, should not need to have recourse to the vanity of Astrologers.

*Saul causeth Davids house
to be compassed with Souldiers*

112 DAVID persecuted.

*diers that should kill him,
yet gives them not order to
enter into the house, perad-
venture because in those
times it was reputed too
great a wickednesse to kill
one in his bed. Having
given over himselfe a prey
to wickednesse, hee had
not haply as yet lost all
respect unto goodnesse.*

THat men are not altogether
wicked, nor yet perfectly
good, is not peradventure be-
cause they know not how to be
so, but because they cannot
possibly be so: It consisteth
rather in the strength of nature
than of will: For if Nature
have

DAVID *persecuted.* 113

have left no power to our feebleness to reach to the height of goodness, why shall we beleve that shee hath left any to our corruption to come to the extremity of evill? He that blamed a Tyrant in that behalf, and thereupon did pretend that their ruine was for the most preordained, declared his beleefe to be, that the mischiefes which are destructions were conservations: He discovered his not knowing, that the evill which is not a being, cannot subsist without the supporting of that good which is a being; and finally he made it manifest, that he had not read the Master of those Doctrines, with which hee had honoured his writings, because his saying was, that the Tyrant, when hee goeth not in
the

114 DAVID *persecuted.*

the way of goodnesse, must not suffer it to bee quite out of his sight, and that if he will not be good throughout, yet that hee must at least have a Moity of goodnesse.

Michol *tels David what perill hee is in ; shee lets him downe through a window, and layes an Image in his place in the Bed.*

GOd makes use of the Acts of human wittinesse, as Instruments of his Providence ; those footsteps that flie it, are the selfe same that lead to it : *Saul makes David his sonne in Law, to bring him to his end ;*
and

DAVID *persecuted.* 115

and because he is his sonne in Law, he escapes it : That sentence, That the Destinies lead those that follow them, and draw those that are unwilling, is an unadvised saying. They that wrote it were deceived either in denying the Providence of God, or in the manner of expressing it : Hee disposeth all things sweetly : He conducteth them that goe with a good will, and those that are unwilling to goe, are conducted (if I may so say) by themselves.

Saul sendeth some againe to take David, they bring word that hee is sick in his bed : Finally, he loseth all respect of bed, and will have

116 DAVID persecuted.

*have him slaine how ever;
but instead of David they
find an Image : Saul re-
proveth his daughter Mi-
chol, who excuseth her
selfe by her Husbands
threats.*

MEN in their desires invest themselves so far in their owne interest, that they make themselves beleieve that every one that knowes them should cooperate with them : but if they also invested themselves in the interest of others, and did not consider every one in reference to themselves, but rather each one in reference to himselfe, and whereas they thinke but of theirs alone, they
formed

DAVID *persecuted.* 117

formed as many interests as there are men, they would not find themselves so oft deceived. *Saul* considereth *Michol* as his daughter, and by consequence in reference to himselfe ; if he had considered her as *David's* wife, then he had considered her in reference to her selfe, and had not found it strange that she should save her husband out of her fathers hands : When women depart from their friends houses, they oftentimes leave nothing behinde them but Love.

Saul sends some after David, they find him in the Company of the Prophets prophesying with them ; hee sends

118 DAVID *persecuted.*

sends others after him, and they find him in like manner : In the end full of anger and fury, he goes himselfe, and he also remains with them, and prophesieth in like manner.

THere are some so superstitious, that they account all things miraculous, because they are ignorant of their second causes : some againe are so head-strong, as to deny all miracles because they know not the first cause ; and in conclusion there want not those that are so sacrilegious, that they will rather acknowledge the *Devill* to be the doer of such miraculous

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DVAID persecuted. 119

lous effects than God, because they themselves are more of the *Devill* than God. I know not whether *Saul* might be reckoned among these, or whether knowing the miracle, hee suffered himselfe neverthelesse to be transported by his anger and fury to contend with the Almighty. All sinners in regard of themselves doe undeifie him, yet there are found very few that doe desire to undeifie him, yet are there not wanting some, who in their choler would willingly they could reduce him to nothing, that hath brought them out of nothing. Hee that is in choler, I would say hath even lost his understanding, yea, I would thinke him starke mad, save that there remaineth only so much reason
in

102 DAVID *persecuted.*

in him, as sufficeth to make his workes worthy of chastisement : Choler (and perhaps I am not deceived) is a short fever ; which if it were in the humours as it is in the spirits, would prove to bee a frenzie, whereunto it is so neere of kin, that if by the little while it continues it were not knowne from the other, there would scarce be any such piercing eye that could discerne betwixt them : That little reason that remaines in the cholerick man makes him to differ from the mad man ; yet makes him worse than hee, because it makes him not only to erre, but to sinne.

David *flies, and going to meet*
Jonathan, he asketh him
what

DAVID persecuted. 121

what evill hee hath committed that should procure Saul to persecute him.

HEe knew not peradventure that an eminent Vertue is no lesse persecuted than an exorbitant Vice. I am of opinion that even Tyrants themselves doe like well, that their Ministers be men of valour and worth, but they would measure them as they doe cloth, by their arme, allowing them as much as will fit the person they represent, and no more : Good Ministers are sometimes better than the best, because the best are sometimes as dangerous as the worst are dishonourable. It is a happinesse in Princes how good soever they be, to be ser-

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ved

122 D A V I D *persecuted,*

ved by good subjects equall to their affaires, for if they be of abilities above their employments, they neglect them, if beneath them, their employments ruine them. It is a fortunate thing therefore to happen on such as are fit for the purpose ; seeing wee have no Instrument by which the degrees of worth may be measured, neither any one that knoweth justly how much every office requireth.

Jonathan *answereth* David
*that hee should not need
to feare, because his fa-
ther would not resolve on
any enterprize without
communicating the same
to*

ed. DAVID *persecuted.* 123

to him, and that he would
advertize him thereof :
But David doth not be-
leeve that Saul would ac-
quaint him with his pur-
pose.

TO what end should a Ty-
rant communicate his Ma-
chinations? they are so shame-
full, that hee cannot expect
commendations : Hee is so
distrustfull, that he will not
seeke any counsell, and so farre
from trusting others, that hee
scarcely trusteth himselfe. One
must needs beleve this Truth,
when wee see that distrusting
the better part of himselfe,
which is Reason, his trust is
wholly in his sense : when he

124 DAVID *persecuted.*

communicates his thoughts, he doth not impart them to have conference about them, but to command, not to be counselled concerning them, but to have them put in execution. He hath no regard of sonnes, or brethren, or wife, or friend. The interest of State is all in all with him, and besides it hee makes no account of any thing. A Tyrant is ordinarily so close by nature, and so enured by Art to conceale his intent, that when hee would willingly bee understood, hee cannot sometimes make them understand them. For not only men know not what hee thinkes, but many times they understand not what he sayes.

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DAVID persecuted. 125

They agree that David should hide himselfe, and Jonathan should observe what the King saith when on the first day of the moneth he should note Davids absence from the table, and that by a signe betweene them hee should make knowne his fathers intent. Then they depart asunder renewing their oathes and covenants of friendship.

THE first day of the moneth being come, Saul seeing that David appeared not, flattering his desire hee would not

F 3 beleeve

beleeve that *David* absented himselfe for feare, but rather for some uncleannesse: when he sees him not appeare on the second day, hee asketh *Jonathan* what is become of *David*, who answereth that hee is gone to celebrate the solemnity ; then *Saul* reproachfully reproveth his sonne for preferring his friendship with *David* before matter of State, by reason that while *David* lived hee could not be established in the Kingdome.

To chastise an offence committed is proper to the Law: that which would be committed is reserved to God ; that which may be committed is peculiar to a Tyrant: when it is not justice, but a point of State that seekes the life of a subject, there

DAVID *persecuted.* 127

there is scarce any remedie: if *David* had offended, he might have hoped for pardon, and haply have obtained it: But where there is no offence, there can be no recourse to clemencie, nor expectation of it. Those merits that would have counter-vailed his faults, doe condemne his innocencies. A great occasion it mu^t be to put an innocent to death, and because it is great, it is insuperable. When iustice hath had her course in condemning, shee leaves Clemencie her place to absolve; but where it is injustice to condemne, the putting to death proceeds of selfe interest. It is good for him that dyes, if hee dye innocent; but in regard of the world it is better being guilty when he is condemned.

128 DAVID *persecuted.*

Hee that hath done an offence, and demands pardon, speakes not a word but to the Princes praise, hee confesseth his fault, declareth the vertue of Justice in the Prince, and in demanding his pardon he shewes that hee doth also beleewe the vertue of clemencie to be in him. But all the words of the innocent sound to the blame of the Prince; hee shewes him to be unjust, hee declares him to be a Tyrant, hee seekes not to pacifie him; he incenses him, and cannot hope for mercy because hee cannot aske it: if hee pray the Prince to spare him his life, hee must needs discover the cause that moves him to take it away, and because hee discovers it, hee is made worthie of Death.

Jonathan

DAVID persecuted. 129

Jonathan demands of Saul,
*for what offence hee doth
persecute David : but the
King in a rage casts a
speare at him, and he flies.*

THERE is nothing more of-
fensive to a Prince than to
require him to declare what he
desires to conceale. The word
(why) or (when) imports an
Interrogation, ought never to
bee found in their mouthes that
treat with Princes : The in-
terrogating hath I know not
what superiority, because it ob-
ligeth one to answer, and Prin-
ces are not to be obliged, but ra-
ther to be obeyed.

F 5

Jonathan

130 D A V I D persecuted.
Jonathan riseth from the
Table in a great anger, he
goes the next morning
where David was, and
gives the signe according
to their agreement. David
comes out of the place
where hee was hid: Iona-
than informes him of his
successe, and reïterating
the oathes of their Confe-
deracie, and the tokens of
their Amity, not without
tender teares they depart
asunder.

WHat thing is Friend-
ship ? It is a union as
one may say of two soules in one
body,

DAVID *persecuted.* 131

bodie, which in a sort doe informe it, if not truly yet virtually ; and if a soule be so much grieved when it is to depart out of an earthly body which it informed ; why should it not also bee grievous to depart from another soule which she loved ? Such a departure should be but as a death, were it not that the distance of place doth not breake off the union of those things that doe not possesse any place. But as in the parting of friends the souls are not so much afflicted, the bodies are grieved in forgoing the fomentation of those spirits that were a consolation to them. It is not credible that Nature having permitted us spirits to offend us with, hath not also granted that the spirits of a friend should bee comfortable

132 DAVID *persecuted.*
comfortable unto us. Other-
wise the spirits of Hatred and
of Love should be the selfe-
same.

David *flieth and commeth to*
Nob to Achimelech the
Priest, who marvelling to
see him alone, demands the
occasion thereof. David
answers that hee goes a-
bout the Kings Service,
who hath so commanded.

HEe saith truth, that hee
goes about the Kings ser-
vice, for in flying hee doth the
King good service by bereaving
him of occasion to doe a great
outrage. His flight is not to
escape chastisement for his of-
fences,

DAVID persecuted. 133

fences, but to avoyd the mischievous requitall of his benefits.

O the lamentable condition of men of high desert, they have two most potent enemies, Envy and Feare, the one very hardly to be overcome, the other impossible, nay rather the victorie over the first makes the other the greater. Envy like a mountaine, if the waters of valour increase, is sometimes overwhelmed : but feare like a ship, the more they increase, the higher doth it rise. What must they doe then, that are so beset with impossibilities ? Let them couragiously make head against the obstacles of their good fortune, if where it is ; and where not, let them give place to the evill. It is necessarie sometimes
even

134 DAVID *persecuted.*

even in a storme to strive
against the winde, if wee see
the haven neere at hand, but if
it be far off, it is better to strike
saile and runne adrift than to
make shipwrack. The most
worthy when they are not the
greatest, become the most in-
fortunate : Valour can never
clearly be discerned but only
in a Prince : There, because it
is profitable to the subjects,
they reverence and feare it not,
and because it is an honour to
them, they commend and en-
vie it not. It is so faire a
thing, that if those two mon-
sters Feare and Envie, did
not deforme it, men would e-
ven adore it, but haply God
permitteth them to deforme it,
lest it should be adored, because
it is adored over much when it
is

DAVID *persecuted.* 135

is not so deformed. If it be true that it is agreeable to nature, that the best should cōmand, it cannot bee contrary to Nature, that the better should be feared by him that doth command. If the eminency of vertue could bee laid aside, perhaps there would not some bee wanting, that to lead a quiet life would willingly reduce themselves to that mediocritie that might keepe them from contempt, and defend them from envie: But as that eminencie is faire, and not easie to be acquired, so it is sometimes hurtfull, because it cannot be laid aside.

David receives the sword of the Giant Goliah from the Priest, and eats of the Shew-bread, because hee found

136 DAVID persecuted,
*found no other sword for
his defence, nor any other
bread for his sustenance.*

NEcessity enforceth him,
the sometimes makes that
lawfull which at all times is not
so: It is a shield, which being
ill used, workes the ruine of the
world. All misdeeds, how hai-
nous soever, doe withdraw
themselves out of the danger of
the Law, and in stead of being
condemned to be borne withal,
are invested with the cloake of
necessity: there is no absolute
necessity in man, because he is a
free agent; if he suffer no out-
ward violence, hee hath none
within him; those which wee
call necessities, and which wee
pretend that they free from the
Law, are made to be such by the
Law.

DAVID *persecuted.* 137

Law. They are necessary consequences by supposition, having a conditionall antecedent for their foundation : But the suppositions that are not authorized by the Law, have no consistence; for otherwise, all the actions of men should bee lawfull, seeing all might be necessary by supposing a conditionall antecedent before them, out of which a necessary consequence should arise by supposition. Therefore it is not true that necessity hath no Law, but it is very true that the necessity which hath no Law is onely that which is an enemy to the Law.

David

138 DAVID persecuted.

David flies to King Achish,
but seeing himselfe and
his vertues knowne, being
much afraid of his envie,
he faineth himselfe to bee
mad, and changeth his
countenance before him.

HE that is borne into this
great Theatre of the
world, ought to know how
to suit himselfe into sundry
habits, that hee may bee en-
abled in this Comedy to repre-
sent many persons. When a man
sees himselfe persecuted by en-
vy, hee must like the selfish
fructified by the dew of Hea-
ven, cast away his pearle rather
than bee a prey to those that
have him in chase. David puts
on a forme of madnesse, and by
it

DAVID *persecuted.* 139

it brings *Achish* to put off his envie. The countenance of the former is transformed before the eyes of the latter, not that the effigies of the one is altered, but the intellect of the other: If it had pleased the Lord by his mercy and benignity to root up envy out of the world, how many *David*s would change their countenances in the presence of *Achish*? But they that hate valor and vertue, let them (I beseech them) tell me what thing it is they thinke they hate, they hate even themselves. Vertue cannot bee odious; if it bee good, it is faire also; if it be faire, it is the object of love, and not of hatred. The envious is an ignorant Painter, or a malicious one; who in drawing the vertue of others
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140 DAVID *persecuted.*
deformes it ; either he takes the
perfections from it , or addes
imperfections to it, and blames
in another that which himselve
hath added of his owne to it, or
what he hath taken from it. Yet
this were not much, if he did
not also expose that picture to
publike view , that they who
cannot see the originall, might
hate it.

*Take away David out of my
presence, saith Achish;
Have I any need of mad-
men ?*

THIS King is one of those
that when the time comes
shall call themselves fooles, for
having beleevd wisemen to be
fooles : I know not which error
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DAVID *persecuted.* 141

to bee the greater, either to thinke wise men to be fooles, or to account fooles to bee wise men: of this ignorance as out of a root arise all precipitated courses. The most dangerous person that is represented, and the greatest foole that can bee found, is he that takes upon him to be wise.

David departs thence, and saves himselfe in the cave of Adullam, where his brethren and all his fathers house come unto him.

AS a foraigne warre is the onely remedy to unite the disordinate minds in Common wealths, so are enmities and persecutions to make an atone-

tonement in families. This is a true rule when the discords are not bloody, and when proceeding no farther than to some high tearmes, they are not growne to hatred.

Those brethren that in a sort would have hindered the fortune of *David*, are they which now are willing to helpe him in his misery. Base mindes applaud our felicities, and abandon us in our disasters; but they that are onely corrupted by envy, retaining yet a kinde of generosity, when their envy rather springs from desire of honour, than malignity, they run readily to assist their allies in their dangers: and if they goe not to applaud them in their glory, it is not for that they desire not to see them great, but be-

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DAVID persecuted. 143

because they themselves would gladly be great.

The malecontented also gathered together to David, and made him their Capitaine.

IT is impossible but there should bee some such kinde of people in a State. If the Prince be good, then the evill are malecontent; if he be evill, the good are: and some that are not displeased with the Princes government, are so with their owne, by which being ruined and wasted, when they have no hope in quiet courses, they affect nothing but turbulencies. The state ought to beware of 2. most potent enemies, Hope and De-

144 D A V I D *persecuted.*

Despaire, for these two extremes are they that molest it, the greatest and the least of quality ; the one supposing that their good fortune calleth them to a better estate : the other by their evill one are stirred to avoid the worst : for this cause I suppose was that City preferred by a protest politike Writer which is inhabited by the middle sort of men.

The Prophet Gad adviseth David to depart, & to goe into the land of Iudah, and Saul hearing that David was seene there, complaineth greatly amongst his servants, that David being not able to give them

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DAVID persecuted. 145

them vineyards nor houses, nor make them Commanders, nor otherwise reward them, should finde followers and be abandoned.

PRINCES do erre when they thinke their Rebels should not be followed in hope of reward. I speake not of *David* who was a King and no Rebelle, one that was raised up, and not risen against his Prince; one that was flying from him, and not contending against him. The rewards expected of treachery are farre greater than those that are yeelded to fidelitie. And what doe not they promise, which promise that

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which is none of their owne? what doe they not give before they bee well advised that it is their owne? Disordinate minds are not content with ordinate rewards: their troublesome heads account quietnesse their enemy, and even those of a quiet disposition doe sometimes surfet of rest, because the naturall desire of change makes felicity it selfe to be tedious.

The Subjects serving their Prince, if they wil be rewarded, oftentimes are driven to shew some excessive merit, because there are few that thinke themselves bound to those whose service is bound to them: but hee that followes a rebell, hath already merited of him in that he followeth him. That false proposition, that to worke where

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ed. D A V I D *persecuted.* 147

one is obliged diminisheth his merit, is both pernicious to Princes, and prejudiciall to Subjects. The obligation rather increaseth the merit, seeing reward is due to the Subject, not onely for that which hee presently performeth, but for his future actions which hee hath obliged himselfe unto. The stranger that doth somewhat for the Princes service, gives him onely some fruit of his owne tree, whereas the Subject hath given him the tree it selfe with all the fruit.

G 2

Doeg

148 DAVID persecuted.
Doeg the Idumean answereth Saul, that hee saw David when hee came to Achimelech the Priest, who gave him besides victuals, the sword of Goliath; the King sends to call him, and questions him thereabout. Hee who the truth being knowne, expected reward rather than punishment, doth not excuse himselfe as not guilty, but speakes with that confidence which rather proceeds of innocency than temerity, saying, And who is among all thy Servants

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ed. DAVID persecuted. 149

*vants more faithfull than
David the Kings sonne in
law, and readier to doe all
thy Commandements? nei-
ther is this the first time
that I have prayed the
Lord for him. Farre bee
the name of a rebell from
me. I thought I had done
service to thee, in doing
service to thy chiefe Fa-
vorite.*

THe subjects of the Tyrant
that hath an inward Favo-
rite, are intangled in streights
inextricable. Let them looke
for ruine at all hands, if they
hate him when he is exalted, or
if they love him when he fal-

leth; yet what error doe they commit in loving him, but that their Lord doth the same? He cannot finde fault with others, unlesse he first condemne himselfe; and he deserves the greater chastisement, because hee ought to have greater advertisement, in considering who he is whom hee exalts above others. It is not the part of subjects to examine the actions of their Sovereigne: It is their glory to second them; and yet it is not sufficient to obey the commands of a Tyrant, if wee diue not also into his secret thoughts. Hee that seekes to search into them, makes himselfe (as it were) guilty of death; he that doth not, easily becomes liable. He embraces sometimes such a one as he could be content were

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d. DAVID *persecuted.* 151

ey were made away by his subjects,
at hee dissembleth for his proper
He interest, yet permits not others
rs, to doe so for theirs. If his
n- thoughts were alwayes bent to-
a- ward the prosperity of his peo-
ee ple, hee were a wicked subject
r- that did not bend himselfe
o wholly to his service.

Saul *commands* Achimelech
and all the Priests of Nob,
to be slaine.

[Who have found elsewhere
I that the same proceeding
which provoked *Saul*, had pa-
cified a Tyrant, should wonder
at the diversity of the effect,
had it not beene produced by
the innocency of *David*, who
left *Achimelech* no place to de-

G 4 send

152 DAVID *persecuted.*

send himselfe without condemning the King, not onely of an oversight as it was in the other, but even of ingratitude, perfidiousnesse, and cruelty.

Saul saith, kill Achimelech and all the Priests, but no man stirreth; hee bids Doeg kill them, and hee presently obeyeth.

THe voice that commandeth in generall, proceedeth not with so much sharpnesse, as that which is directed to some particular. The dividing of it into so many eares, makes so many divisions, that it becomes diminished in every of them. The rewards as also the punishments which are in
com.

ted. DAVID persecuted. 153

common, come but slowly, but the private are as soon obtain'd, as they are deserved: Hee that would chastise generall errors, or would reward the merits of all, as those of some particulars are; on the one side hee would destroy the world, and the empty treasuries on the other: And therefore as in the great errors of a multitude, the *proportio decupla* is observed, so likewise in such great benefits, the like decimation is used, if not some greater proportion. Whence it comes that particulars are more easily wrought on to doe well, and with greater difficulty to doe evill the multitude, because their feare and hope of chastisement and reward is greater.

G 5.

Saul

154 D A V I D *persecuted.*

Saul goeth afterward to Nob,
where he killeth small and
great, as well of the one
sex as of the other, as
well men as beasts.

IF that City had beene culpa-
ble, and *David* a rebell, *Saul*
perhaps had taken no ill course,
that being the first and onely
place. That Prince is sometimes
the most pious, which upon oc-
casion is most severe : his cruel-
ty is deepe, but not large, be-
cause if it be intensive, it is not
extensive. It is true that where
many Cities have rebelled, the
using of greater in the first that
is taken, doth not dishearten
the rest, but makes them despe-
rate and obstinate in their de-
fence to their last breath. It is
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ed. DAVID *persecuted.* 155

ob, such an antidote as is not to be
and ministered to all that are dis-
one eased.

as Abiathar a son of Achime-
lech escapeth out of Nob,
pa- and commeth to David,
aul who afflicts him greatly;
rse, saying that he is the cause
ely of the death of so many
nes persons.

be- This is an intolerable pas-
not sion, because three most
ere potent affections are the procu-
he rers of this griefe, and inforce
at the revenge : The character of
en friendship melting the heart,
e- the pricke of honour which en-
e- kindles it, and finally the inte-
is rest which excites it. To defend
ch our

156 DAVID *persecuted.*

our friends is so profitable for the maintaining and increasing of Monarchies, that they which have beene held to bee most prudent have endeavoured it, even in places far remote from them, not to receive aid or service, but onely to helpe and succour them: hee that knoweth not how to make use of this rule, knoweth not how to rule. The greatest Rulers and Potentates of the world have made themselves great by this Art; yea this colour is so pleasing, that it dazleth the eyes of the people, and maketh them often applaud such a one, as under the colour of defending his friends, brings himselfe into the estates of others: but if hee finde great resistance there, seeing himselfe unable to offend those

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DAVID persecuted. 157

those whom he would have opposed, hee oppresseth them whom hee should have defended.

Word is brought unto David that the Philistims had invaded Keilah, and spoiled it: He asks counsell of the Lord, whether hee shall goe against them; who answers him, that he shall goe, overcome, and defeat them.

HE that will learne the way into matter of State, let him but observe *David*, let him not enterprize with fraud, but with valour: Let him not defile his hands with civill blood,
but

158 DAVID *persecuted.*

but with that of the stranger ;
 nor offend those whom hee
 would have to bee his subjects,
 but defend them. It is true in-
 deede that most men grow
 great by fraud ; not because
 it is more safe than valour,
 but because it is more easie ;
 whence it comes that there are
 many fraudulent, but few that
 are valorous : notwithstanding
 the greater part even of those
 that by fraud have made them-
 selves Masters, in seizing on the
 Country in which they were
 borne , have first manifested
 their valour either in enlarging
 or defending it. To defend the
 subjects of others, is to touch
 the finest string of State and
 Dominion ; if the Lord grieve
 at it, he seemes ungratefull ; if
 he suffer it and say nothing, he
 is

159 DAVID *persecuted.*

is in little safety. The Subjects are not to be defended by any, but their owne Prince : It is his proper office. He that arrogates it to himselfe, if hee bee not already, hee will be in the Princes roome. The wisest Common weales have not been ignorant how much this point importeth, declaring that they knew it for a matter of much consequence, and of maine importance, when they would not permit the Subjects themselves to bee the defenders of themselves.

Saul

160 D A V I D persecuted,
Saul understanding that Da-
vid is in Keilah, prepares
to goe and besiege him;
which he foreseeing, cau-
seth Abiathar to enquire
of the Lord whether Saul
will come or no, who an-
swers he will. Then whe-
ther they of Keilah will
deliver him into the hands
of the King, and hee an-
swers they will.

THe destruction of Nob had
made the men of Keilah so
ungratefull, as that they would
have delivered him into the
hands of his enemy, who had
but at that instant delivered
them out of the hands of their
enemies.

DAVID *persecuted.* 161

enemies. Gratitude workes exceeding great effects in generous mindes, and the greater when it hath brought forth: It is then surely prevailing over private interest, yet must it of force give place unto feare, to which all the passions give way, I meane in State affaires, because none of them can be used when wee thinke our selves to bee thereby endangered, without which they cannot be exercised: It hath beene disputed whether the Prince or the people are more ungratefull. I am of opinion that there is ingratitude everywhere to be found, if our being gratefull cannot be without losse of our lives; yet rather in the people than in the Prince, because it is easier to finde one man than many, to
sacri-

DAVID *persecuted.* 162

sacrifice his life to his reputation. But if the question bee of augmenting or diminishing the State, I hold Princes to bee the more ingratefull, because their interest is very great; and that of the people howsoever it bee in their entire body as great, is but small notwithstanding in every particular: whence it comes that men more easily part with a little, though in many it be much, than one man alone with much, which in many would be but little.

David

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2 D A V I D persecuted. 163

David *departs into the desert of Ziph, to hide himselfe in the wood.* Saul heares of it, and followes him in vain: But Jonathan goeth to him, comforts him, and saith, he is assured that he shall reigne over Israel.

See here the force of friendship, which makes *Jonathan* reioyce that *David* is to take the kingdome from him. Albeit that friendship seemeth to be without interest, yet is it not altogether without interest. The affection that we beare to our selves, is the rule of all our affections. They who have supposed that a friend loveth another more than himselfe, have
haply

164 DAVID *persecuted.*

haply beene deceived, for if sometimes a man loseth his life, his goods and estate for his friend, it is not in regard that he wishes more good to another, than to himselfe, but because he acknowledgeth no other goods but vertues, which he gaineth, when gloriously for his friend hee forgot thole of fortune. But they that love riches, their estate and their life above vertue, when they saw some forgoe their goods (which they so much esteemed) for their friend, were easily induced to thinke that they loved not themselves so much as their friend.

I was never of opinion that it was any imperfection, to love himselfe above others, but have rather esteemed it an imperfection

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DAVID *persecuted.* 165

ction not to love himselfe more than others. He that errath not in this, shall never offend; because he that sinneth, destroying God as much as he can, destroyeth himselfe, or as much as he may: seeing that all his good is depending on the goodnesse of God.

The Ziphines give notice to Saul that David had hid himselfe in their woods, and they conduct him where he is: David finds himselfe out of hope, seeing himselfe encompassed round about. But Saul is advertised by a messenger, that the army of

156 D A V I D *persecuted,*
of the Philistims was en-
tred into the land.

SINNERS many times have no recourse unto God, but in their utmost extremity, and many times God delayeth the deliverance of the faithfull to prove them, and then hee heareth them: but those other are seldome delivered out of their dangers, but they returne estoones to their misdoings. He suffers them to returne thither whence their feare had withdrawne them, which departs as soon as he hath delivered them. To reserve himselfe from aiding his friends till they bee in extremity, is a thing well befitting in God, who can helpe whensoever hee will, and then
will

DAVID *persecuted.* 167

willeth when it is best ; but in men that have no power according to their will, it is perilous. When it moves not to distāce, yet it diminisheth the obligation, and most commonly produceth ingratitude. There is a kinde of proceeding put in ure (yet not alwayes with good successe) by Potentates when they have received some disgust for the satisfying of two affecti- ons, their anger and their inte- rest ; to suffer those that have given them distaste, to be mor- tified, but not to bee opposed. This course is rather to be pra- cised with enemies, and may prove well when the enmity proceeds not of emulation, if at least that act doe not lift him up to a higher spheare. It is a difficult thing for a corrivall not

168 D A V I D *persecuted.*

to be alwayes an enemy, when such emulation hath one degenerated into hatred: and when he ceaseth to be an enemy, hee will cease also to be a corrivall, either having passed into a further degree, or being sooverpassed himselfe. Though *Saul* were more enraged against *David*, yet he leaves pursuing him to goe against the *Philistims*, with whom he hath more interest. Physitians doe sometimes not onely not asswage a grieve, but suffer it also to grow; whiles they cure, a putrid fever hapneth. Hee is very unwise, that for the healing of a part is carelesse of the whole, which when it dieth, the part dies with it.

David

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DAVID persecuted. 169

David being retired into the holds of Engaddi, Saul returnes to pursue him even in rockie places, having vanquished the Philistims, and entering into a Cave for his necessary businesse, hee hapned into the same, in which David and his men were hid; where they perswade David to kill him, but hee is contented onely to cut off a lap of his garment.

TO kill the chiefe Commander of an army, if hee be gracious with it, when hee that killeth him hath not another army, is the revenge of a
H private

170 DAVID *persecuted*.

private person to discharge his passion of hatred, but not of a Prince that desireth dominion. The army is thereby incensed, maketh presently another chief, thinkes to revenge the losse of their Prince, hateth the murderer, and is more ready to die against him, than serve under him. *David*, who was in the way to the Kingdome by man-suetude and fortitude, accompanied with the feare of God, and by consequence a reverence toward his King, and humility withall, could forgoe those vertues, and take to him revenge with irreverence and cruelty, without losse of reputation. He that is come forward with one vertue, ought rather to die than to change it : there are some who having gotten reputation
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by one manner of proceeding, cannot alter it, because it is naturall to them; others will not, because they have prospered with it; and those ought never to change, whose demeanour hath ever beene vertuous. That power which is rising, because it riseth cōmonly by the meanes of reputation, must beware of losing it, and preferre it even before life, for therewith all its good is lost. Politicians have esteemed this rule to be so true, that they have made it an universall one, and will have a Prince rather to hazard his estate and life, than to lose by meanes of Peace, Truce, or tribute his reputation. I subscribe not to their opinion, yet doe I agree, that if the greatnesse of a Prince consist in his

reputation, hee ought rather to die than to lose it; but if it be founded on store of money and people which are his subjects, let him yeeld to the time, make peace and truce ever, though it bee with disadvantage of reputation; let him become tributary, though it be to an inferior nation, and leave not any thing undone how meane soever, (so it be not against Gods Law) rather than to adventure his estate; for any thing is better than to put that in jeopardy. If that be not lost, it is never out of season to recover whatsoever is lost: Its prudence in Princes and no infamy; they ought not to abhorre any thing that may augment or maintaine their dominion. Private men write such weake rules, because they mea-

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DAVID *persecuted.* 173

sure them by their owne compasse : Every degree of men hath his proper and peculiar kinde of reputation differing each from other, so farre forth that many things accounted infamous in one degree, are well reputed in another. A Prince that hath a great estate never loseth his reputation, if he lose not his estate, for his estate is his reputation. The world is in a confusion in such sort, that men of one degree leaping into that of others by confounding the divers degrees, have confounded all the world. The Merchant will take upon him the Gentleman, and the Gentleman the part of the Prince ; the religious, that of the soldier ; and where the reputation of the one consists in suffering

174 DAVID *persecuted.*

and forgiving of injuries, hee leapes into that of the other, whiles he seekes to requite and revenge. I am to be excused if I am long in this matter, which is the cause of great errors in the world ; for if every one would follow his owne profession, it would soone be knowne that reputation consists in knowing well how to performe his owne profession.

David *being on one side of a mountaine, seeing Saul on the other, calleth unto him and sheweth him his garment, assuring him of his good will, complaineth that he is persecuted, but blameth the Kings Ministers,*

ed. DAVID persecuted. 175

nisters, and not the King
himselfe. Saul hearing
that malice is imputed to
his servants, doth not ex-
cuse himselfe by them, but
layeth the fault on him-
selfe.

IT is an ordinary thing of
male-contented men to com-
plain, though not of the Prince
himselfe, yet of his Ministers.
That which David doth here
out of modesty, is done often
by others out of subtilty. To
rise against the government,
makes the name of a rebellion
the lesse odious, deceives the
people, yea, many times, the
Princes themselves for a while,
who sometimes discern not at

H 4 the

176 DAVID *persecuted.*

the first the ambition that cometh masked under discontentment. Princes ought therefore to have their Ministers about them of singular goodnesse, and of tried prudence, that upon the first rumor they may be well assured of the falsehood of such complaints, and breake the heads of such horrible Serpents at their first appearing. The reverence that the people beare toward the Prince is so great, that it would be a difficult thing to stirre them up against him, but by first beguiling them; and though it bee all one to rise against the government, and to rebell against the Prince, (because either the Prince is hee that governeth, or hee that governes is the Princes Minister) yet it appeares not at first with

so

DAVID *persecuted.* 177

so foule a face. It is true indeed that an insurrection of the people is occasioned by a bad Minister, in which case the Prince doth alwayes amisse to chastise him. In the people there is not alwayes one desire covered under another, but if the great ones arise against the government, it is not because they are not well governed, but because they would be governors themselves; to satisfie their demands were to consent to lose the Sovereignty, seeing such will not bee satisfied, till they obtaine it.

178 D A V I D *persecuted.*
Samuel dieth, *hee is buried*
with honour, and is by
the people most tenderly
bewailed.

I Know not whether mour-
ning for the dead proceedeth of piety, or of meere interest: It may favour peradventure of piety to bewaile when hee dieth, but not after hee is dead: who would not have compassion of his friend, while he sees him, or imagines tormented with the grievous agonies of death. Men are certainly in very great paine, for they are in the paine due to a very great fault: And who would not after rejoyce to see him departed victorious over humane frailty, and to triumph over death

DAVID *persecuted.* 179

death it selfe, without having left any other spoyle in that conflict than his body, and that for a very short time?

To lament the dead (if one may say) is then most impious, when it seemes most pious: and then ought most to bee done, when it seemes not due at all. The death of the righteous, at which wee ought to rejoyce, makes us to mourne; and that of the wicked, which we ought most to lament, doth rejoyce us. It is no friendly but an envious part to be grieved at the death of that friend, whose life may make us beleewe that he enjoys his deserved glory. But it is a part of piety to be sory at their death, whose wickednesse doth make us doubt that they are cast headlong into hell.

The

180 D A V I D *persecuted.*

The world is so full of snares that the good should not desire to bee in it, because there they may be corrupted; and so great is the mercy of the Lord our God, that the wicked should desire to bee therein, that they may be amended. But if we are grieved in regard of our owne interest, is it not more available that our friends pray to God for us, than to men? He that thinkes he hath lost his friend when he dieth, if he beleve the immortality of the soule, and doth not thinke him damned, must then beleve that the Characters of his vertues are lost with God. O how true it is that all our errors doe spring and grow from our muddy senses! They acknowledge no interest but earthly, no happinesse but worldly;
and

DAVID persecuted. 181

and albeit man is elevated by his better part unto a more excellent knowledge, yet he cannot desire it as hee ought, because he cannot know it as it is.

David went unto the wilderness of Rachan, and understanding that there dwelt neere thereabout a man exceeding rich in flockes and other possessions, whose name was Nabal; he sent unto him on the day of sheep-shearing, to demand some reliefe of provision and victuals: But Nabal not onely denieth him, but with ill words provoking him,

182 DAVID *persecuted.*
him, declaring his avarice, to bee accompanied with malice.

IT is an ordinary thing in denying of benefits to accompany the deniall with injuries; I know not whether it bee to cloake their avarice with hate, or because such men loving their goods as deerely as their lives, when one demāds to have any of them, are incensed with anger, as if he sought so much of their blood; or els that it comes to passe, because men in denying what is demanded, thinke they have made him their enemy that demanded it, and framing him such in their imaginations, speake of him not as one that is become such, but as
of

DAVID *persecuted.* 183

of one that is so already. Peradventure also *Nabal* denies with arrogancy to accomplish *David's* desire, doubting his guiltinesse might seeme to bee some signe that hee stood in feare of violence, and to shew that hee doth not feare it, himselfe in termes begins to use it.

David is incensed by the answer of Nabal, and sets forward to destroy him and all his house. But Abigail, Nabals wife, being a prudent and a beautifull woman, hearing of Davids request, and her husbands deniall, goes with many beasts laden with victuals

184 D A V I D persecuted,
victuals to meet David,
and beginneth with excuse
of her husbands ignorance,
and foolishnesse. Shee en-
treats him to accept of the
present shee brought, and
pardon her husband: And
so David is appeased.

W O M E N are of so great
force in perswading,
that it hath beene held all one
to hearken to them, and to grant
their requests. He that forbade
them to bee brought up in lear-
ning, had an eye perhaps not
onely to their difficulty of un-
derstanding, but also to their
facility in perswading. He that
was judged by the Lord God to
be the wisest, made use of such

an

DAVID persecuted. 185

an instrument; and that tyrant who was written among the most circumspect, was afraid of this force. Women have alwayes delight joined with their words, and where delight is, there is also perswasion. If the understanding doth not agree to it, the will consents: so that when that which they say cannot be believed, yet they which have said it must not be displeased. Their teares are their Enthymems, their beauty is their sword: where they doe not procure love, there they move compassion; yea, and sometimes they perswade the better, because they have no skill in perswading: There is no cunning suspected where there is no science, yet there is more thereof in their countenance than in all Rhetor-

Rhetoricke. It is lawfull to forgoe all fiercenesse in favour of a sex that is so amorous: The weaknesse of it makes us not ashamed to lay downe all our wrath to it, yea, rather makes him ashamed that doth not lay it downe.

David doth blesse God and Abigail, for having by her prudence diverted him from revenging himselfe of Nabal.

IT is a great good hap to bee taken off from a necessity of revenging himselfe. Hee that can divert it and doth not, deserveth great blame; hee that hindreth it, great commendation; and hee meriteth more
that

DAVID *persecuted.* 187

that desireth to be so diverted. But there are many now a dayes desirous of such necessities, which if they be but small, they seeke to augment them, and faine some when they finde none. They account it a glory to revenge, and the name of revengefull, glorious. This is a proper art for those who having no talents by which they make themselves knowne to be men, will make themselves knowne to be beasts; they know not how to make themselves honoured, therefore they will make themselves feared, as if reputation and feare were all one. The vulgar rout breede such kinde of people by applauding them, but such applauses turne to their ruines, seeing the quarrels which beginne among
the

188 DAVID *persecuted.*

the greater sort are for the most part quenched with the blood of the meaner. Cities will never be rid of these blood-thirsty companions, till they cease from commending their bloody proceedings, neither will the way to such false praise ever bee stopped up, till the way to the true, shall be laid open; which then onely will be effected, when Princes and States give place and occasion to their Subjects to make knowne their true valour, and reward them according to their due deservings.

Abigail

DAVID persecuted. 189

Abigail returnes to Nabal,
and because she findes him
drunken, she forbears till
the morning to speake unto
him, and then tells him
what had passed; which
when hee had heard, his
heart was dead within
him as a stone, and within
few dayes he dies.

WHY should Nabals heart
become dead, seeing
his offence was pardoned? or
rather why should not his heart
be dead, seeing hee had offen-
ded? David doth not cast him
downe, it is only his owne con-
science. Hee that offends his
neighbour unjustly offends his
owne

owne reason, and although his neighbour hath pardoned him, she never pardons him: the revenge taken of him, is the remembrance of his offences. *Nabal* cannot beleieve that revenge to be abolished, whose characters being blotted out the memory of men, are written in heaven; for then are they written there, when they are stricke out here. He doth not perfectly pardon, who doth not pray God to pardon; which if he doe, he doth not thereby diminish the offences, but in some sort increaseth them. If the Judges, whom the Holy Ghost calleth gods, did resemble God in punishing of sinnes, as they desire to bee like God in superiority above others, there would not be so much offending, and there
would

would be more pardoning. A man hath no sooner forgiven an offence, but the Judge also pardons it; yea, sometimes also the Judge hath absolved before the party hath pardoned. That savage fiercenesse of never pardoning an enemy would soone be abolished, if their pardoning did augment the offences in the judiciary seats of men, as it doth in a sort before the Tribunall or high Justice of God. But when the offended pardoneth, the offences are written above, though here being remitted they are cancelled.

David

192 DAVID *persecuted.*

David taketh Abigail being
*a woman of singular beauty
and prudence to wife,
and Saul gives his daughter,
who was first the wife
of David, unto Phalti.*

WHO desires to marry to
Beauty, may happe to
meete with a Devill: for the
Devill also hath some beauty.
But he that desires to be joyned
with Prudence, if he marry not
an Angell, yet he is surely married
to an angelicall vertue.
Prudence is a fire which converts
all Antimony into medicine,
makes her pleasing that's deform'd,
makes her tolerated that is poore,
and her quietly enjoyed that is faire:
for it is a Bezar

DAVID *persecuted.* 193

Bezar that corrects the venom
of beauty ; It makes it ma-
jesticall, and not lascivious, and
being majesticall it is the daugh-
ter of the radiant beames of *Ju-*
piter, not of *Venus* ; rather en-
forcing reverence, than enfla-
ming desire. He that sees her,
conceits her a thing impossible
to obtaine, and she will never
fixeth upon impossibilities ; if
it be not fixed it reflects on the
object, if it doe not reflect, it
loves not, for the often reflecti-
ons are the producers of love.

194 DAVID persecuted.

*The Ziphims go to Saul, and
advertise him that David
is in their desarts, and hee
goes to seeke him with
3000. chosen souldiers.*

SEe how the pride of *Saul* is
not mitigated with the hu-
mility of *David*, perhaps be-
cause the pride was joyned with
interest, and the humility with
reputation. The proud man be-
comes meeke, not when his e-
nemy hath humbled himselfe,
but when hee himselfe hath
humbled him. That humility
that is begotten by feare, doth
ever mitigate the pride that is
not brutish: hee that beleeveth
otherwise might haply have
beene deceiued, by confoun-
ding the one with interest, and
the

DAVID *persecuted.* 195

the other with greatnesse of minde. The proud man will have his enemy bow unto him ; but if then when hee boweth downe, his deeds lift him up, he doth not mitigate, but rather exasperate him, because instead of magnifying him, he doth afflict and confound him. All the wise, yea, and wily men doe humble themselves to him that persecutes them ; when their humility encreaseth their reputation, which it alwayes doth, when seperated from debilitie. The greatest pride that may be found, goes clad in the habit of humility ; and oftentimes is not discerned by others, but him onely against whom it is imployed ; and because by the rest it is not discovered, they cannot oppose against it without being blamed.

196 DAVID persecuted.

David being enformed of
Sauls arrivall, and having
gotten some knowledge of
his strength, calls unto
him Achimelech and A-
bishaï; asks them who
will goe with mee into the
army of Saul, and Abi-
shai answers, I will goe.

WHen Princes conferre a
degree of honour on a
subject, they will make choice
themselves; but in a matter of
danger, they use to leave him
to his owne choice: and where-
as the subject thinkes to make
his merit the greater, by how
much it is the more voluntary;
the Prince on the cōtrary some-
times holds himselfe lesse obli-
ged

DAVID *persecuted.* 197
ged to him whom he hath least
obliged. I blame not this pro-
ceeding, so it bee not of pur-
pose to avoid to bee beholding,
but to bee assured of the suffici-
ency and love of the subject.
To expose him to danger and
to love him, doe not very well
agree. To make one to offer
himselfe in a voluntary man-
ner, is not sufficient argument
of such affection, if without
much entreatie his offer bee ac-
cepted.

198 DAVID *persecuted.*

David *and* Abishai *goe to*
the campe of Saul, where
they finde the Guard, the
King himselfe, and all his
souldiers asleepe.

THe Lord God ordinarily in
the effects of the world suf-
fers his hand to bee seene of
them only that are very sharpe
sighted, because hee workes by
naturall instruments; yet some-
times also he will be seene even
of those that are blinde, because
he workes by the supernaturall
arme of his Omnipotency.
When there are operations
perceived to be contrary to the
ordinary course, that the watch-
full are found sleeping, that the
prudent are overseene, that the
valiant are faint hearted ; there
they

DAVID persecuted. 199

they that are well sighted may
discerne the hidden finger of
God, who when hee intendeth
the ruine of some house or
kingdome, or any other place,
takes from it those that might
save it; or otherwise alters them
in such sort, that they oppose
not his designs: sometimes al-
so taking away the marke of na-
turall things, hee sends an An-
gell to burne Cities, to destroy
Armies, and raiseth up Cap-
taines, that with the light of a
torch or a lampe make Cities
fall downe; and then there is no
eye so blinde, but seeth therein
the Almighty hand of God.

I 4

Abishai

200 DAVID persecuted.
Abishai would have slaine
Saul, David would not
permit him, but takes a-
way his speare and his pot
of water.

WHO will wonder at *Da-
vid*, that having beene
as a Lion when hee slew the Gi-
ant *Goliath*, he now shewes him-
selfe a lambe in suffering *Saul* to
live, if he were a figure of that
God, who to the sinner was a
Lambe, and a Lion to the De-
vill. He that aimeth at a digni-
ty, in shewing himselfe faint-
hearted in obtaining it, will not
prove couragious when he hath
obtained it. *David* did not for-
beare to slay *Saul* for any rea-
son of State, but abstained from
it for the reverence and feare
of

DAVID *persecuted.* 201

of God. Where hath that man
beene found, that knew this
peece of policy at any time? It
is too finely wrought to be dis-
discerned by the eyes of those
that are blinded with the passi-
ons of desire to rule or revenge,
untill having obtained the do-
minion or the revenge they de-
sired, their eyes happily are
cleered; then they begin to con-
sider that which they should
have considered before, they
are afraid of the example which
themselves have begotten;
whence it came to passe that
many have revenged the death
of those Princes, of which
themselves have beene the pro-
curers. They are terrified in
their seat of State, they hate
their Scepter, as if it threatned
violent death to him that treads

202 D A V I D *persecuted,*
on it or hold it : They stand in
feare of the stars that rule over
that kingdome, as if the vanity
of those were true, as it is most
false; who have beleevied that
the violent constellations of
kingdomes, with a very little
helpe of the Kings Horoscope
had the power to kill them.

David *calleth out to Abner,*
and reprooves him for not
having kept the King du-
ly.

I Know not whether this were
good policy to provoke the
Generall of the army, but I
know that *Abner* after the
death of *Saul*, was he that made
all the warre against *David*.

He

DAVID persecuted. 203

He complaines againe to Saul
of his being persecuted,
saying, if God hath stir-
red thee up against me, let
him bee appeased with sa-
crifice; if men have done
it, accursed bee they of
God.

HE speakes not of appea-
sing men, he knowes that
malignity may be extinguished,
but never appealed, and that no
other sacrifice doth extinguish
it, but the suffering of himsele
to be extinct. He that practiseth
malignity is base, he that gives
eare to it is weake, 'tis not the
part of a prudent or a wary man:
It is a sword that is sharpe on
every side, one cannot strike
with

with it, but is wounded himselfe : hee is irkesome to those that heare him, among whom while he seekes to endamage another, hee loseth his owne reputation, but yet he is hearkened to; and why they hearken to him, and how this is wrought I know not, neither will I teach nor learne it : For I hold the profession so infamous, that if I did contemplate the means of the practice thereof, I should accuse my selfe to bee guilty in the tribunall of detraction. To teach others how to bee malicious, is a great malignity, and would bee a great madnesse in me: I should sharpen that sword that hath wounded mee so oft, and should make my selfe master of a profession which I never practised but passively.

Saul

DAVID persecuted. 205

Saul confesseth againe that he hath sinned, and prayeth David to returne, who answers; Let one come to fetch the Kings speare; but speakes not of his returning.

THE great favorites of Princes, it they once fall, they fall headlong, they are gone, they canot up againe. The cause that shall separate them from their Lord must needs be great, there is no returning. The ordinary middle siz'd Courtiers, may sometimes fall and sometimes rise. The Angell fell, and so did man, but the man returned into grace, and not the Angell; because the nature of man
was

205 D A V I D *persecuted.*

was not so great a favorit, as was that of the angell. If a prince be but simply angry with his favorite, so that his anger doth not end in discharging and turning him away, it is a signe of love. We are very angry with them, whom we love entirely. It is a security of being a favorite, because the anger which may be vented when it is not kept in by feare, is entertained by love, and is finally a confirmation of the inward affection; being (as one may say) a certaine venting of matters, which being kept in the Princes breast would ruine the Courtier, and uttered with choler, they call backe the love to his beginning, which according to the property of all humane things receiveth satiety and corruption in time.

David

DAVID persecuted. 207

David saith in his heart, I
shall one day fall into the
hands of Saul: It is bet-
ter for mee to goe into the
land of the Philistims.

HE that hath need of for-
tune for his preservation,
let him be well assured that she
is not alwayes helpfull, let him
withdraw himselfe out of dan-
ger: because he had her on his
side, let him looke to have her
against him, and conclude that
the longer she hath lasted, the
soner his end will come. This
is a precept which one shall ra-
ther finde written than obser-
ved; perhaps because the nature
of men which is in their dis-
asters to complaine of fortune,
in their good successe to boast of
their

their owne worth doth not permit them to bee afraid of being abādoned of those helps, which they know not how or whence they obtained: so that the vowes which are hanged up in the Temple of Fortune, are more to pacifie her, than to bee thankfull to her. He therefore that of necessity to maintaine himselfe in state, is driven either to the helpe of Fortune, or his best skill and cunning; let him live alwaies in feare, for in the end the instability of the one, and the deceitfulnes of the other, will let him fall into the hands of *Saul*. That Monarchy or Common-weale is not stable which is not founded on forces, lawes, and ordinances of their owne. That clocke which hath no Gnomon, and which recei-
veth

DAVID persecuted. 209

veth its motion either from
springs or counterpoises can-
not long endure without er-
ring.

*David with his men goe to
Achish, the King of Seth,
which when Saul under-
stood, he left off pursuing
him.*

IT seemes lawfull to flie a-
mong the pagans when there
is no other way to save himselfe,
so that he live not like a Pagan;
and hee is not alwayes to bee
blamed, that hath recourse to
their helpe for the recovery or
defence of his owne estate. It
hath beene sometimes also per-
mitted to helpe them against o-
ther pagans, so the helpe wee
yeeld

210 D A V I D *persecuted.*
yeeld them be in favour of reason and right. But it shall bee alwayes recorded for a great fault to succour, to encourage, to move or to counsell the idolaters to an invasion of the states of true believers, for that were not to goe against men, but against God, to lessen his kingdome, and to enlarge the confines of the Devill.

David saith unto Achish, I am not worthy to dwell in the head City with thee. Appoint me, I beseech thee some other place: then Achish assigned him Ziklag.

David

DAVID *persecuted.* 211

David withdrawes himselfe from the Court of King *Achish*; not because Courts are to be forsaken, but hee retires himselfe, because his different religion and great valour, would have made him suspected and feared. I am not of their mind that blame and condemne the Court, it is the true Paragon of vertuous men: there is no place where vice is soner discovered, and vertue more rewarded. It is a light by which mens hearts are seene and discerned, yea, it is a most cleare test to distinguish naturall gold from that of Alchimie. He that hath great talents let him hasten thither, for there they are gloriously spent and employed. Let him not regard the complaints of those whose talents,
how

212 DAVID *persecuted.*

how great soever they have
 beene, have not advanced them.
 It may perhaps be found, if they
 were examined, that they were
 not printed with the stampe of
 prudence, and so of no value,
 because he that had them could
 not utter them, or because hee
 would have them goe for more
 than they were worth. He that
 excels in any art or science, if
 hee have not withall some emi-
 nent place in Court, hee com-
 plains that vertues are not re-
 garded. Princes for the most
 part both esteeme and reward
 all men according to the great-
 nesse of their quality, not of
 their ambition : and if any one
 complaine, it is thought he hath
 more of that than of the other.
 A great part of the errors in the
 world ariseth hence, not because
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DAVID *persecuted.* 213

every one doth not give place to his better, but because every one doth not know his better; and indeed, it is a difficult thing to know him, because hee goes not alwayes clad in the same cloth. Men deceive themselves in equivocating from a greatnesse, with an addition to an absolute greatnesse; beleeving oftentimes, because they are esteemed the best in some one thing, that therefore they should bee the best esteemed. He onely in regard hee is the greatest in his profession, shall be in great repute above others, whose profession shall be in estimation above others.

David

David with his men goes forth of the Citie to spoyle and destroy certaine idolatrous couniries, and returning to Achish, makes him beleeeve that hee hath becne to endamage the Israelites; and the King thereupon is perswaded that he might assure himselfe of David, beleeeved that he had so farre provoked the Israelites, that he could no more be reconciled.

MAny Princes when they were growne jeaious of the fidelity of a subject, have
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DAVID persecuted. 215

used the like meanes to be secured of him, and the chiefeſt among rebels doe commonly ground their hopes in putting thoſe that follow them in deſpaire. Yet all ſuch rampiers are very weake, and eaſily overthrowne, as ſoone as aſſaulted with the engine of reaſon and ſtate. It facilitateth pardons, makes offences to bee forgotten, and overcomes all deſires, becauſe the deſire of dominion, is the firſt begotten and eldeſt of all the affections. The Princes that are wary and circumſpect, doe thinke themſelves onely aſſured of that faith which is either enforced, or intereſſed.

The

216 DAVID *persecuted.*

The Philistines prepare a great army to goe against Saul. Achish inviteth David to goe with him, and he accepts of his invitation.

I Would not that this place should serve for any example to any Christian Princes, to accompany any Infidels in oppressing the faithfull: Hee had no thought of bringing the Philistims into the Land of Israel, but he was brought into the possession of that kingdome by *Achish*, unto which God had elected him. The Philistims went not to fight against the kingdome, but against the King; as was cleerely seene, when after
the

DAVID persecuted. 217

the overthrow given to *Saul*, they returned to their owne houses, leaving *Mephibosheth* to rule and reigne in Israel.

The Philistines pitch their tents in Shunem, and Saul with his army in Gilboa. Saul had all the Magicians and South-sayers that had spirits in their belly to be slaine: perhaps they had given out that the kingdome should come into the hands of David. But he staid not long from seeking out the reliques of those whom he had so persecuted: for being afraid

K when

218 DAVID persecuted.

*when he had seene the host
of the Philistims, he as-
ked counsell thereupon of
the Lord, and when hee
could have no answer,
makes recourse to the De-
vill.*

IT was said by a Politician,
that Diviners are a sort of
men deceiving those that have
hope in them, unfaithfull to
those that command; which
should alwayes be prohibited,
and ever retained in his City.
But how should they be forbid-
den, and yet retained? only be-
cause that they that did so pro-
hibit them, were the same that
also retained them. There were
two sorts of professors in time
past

DAVID *persecuted.* 219

past running the same fortune among Princes. The cunning poysoners, and the fortune tellers: they kept still th'one sort that they might poyson others, and sometimes did banish them that they might not bee poysoned by them themselves. To th'other, they ran to know the nativities of great persons: the Princes belike thinking by violence to enforce the senses, if at any time they should raise up a subject to reigne; yet they droue them away againe, lest others in the Princes nativity should seeke out the time of his death, or should seeke the rather to procure it, supposing heaven and the starres to be favourable to it.

220 DAVID persecuted.

Saul therefore disguised with two in his company, goeth to a woman having a familiar spirit; shee refuseth and excuseth her art, for feare of the king; but Saul swearing that no harme should come unto her, shee by her skill raiseth up Samuel, as Saul had requested; who (were it either an illusion or a vision) cleere it is, that being questioned by Saul, tels him what was to come.

TO seeke to know things to come by meanes of the devill, is a great error: to seeke it by

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by the stars, is sure a greater arrogancy; by this men pretend a science, by th'other a revelation. The one wee may yet know by the permissive will of God, but the other passeth our understanding; and hee that thinkes by this meanes to know what is to come, pretends also to be God, for God onely knoweth the future without any revelatiō: But perhaps there is no other difference betwixt these professions, (setting aside the odiousnesse of the name) saving that in the one, men run voluntarily to the devill; in the other, ignorantly. Who knowes that those Astrologicall figures, are not as the circles of Negromacers, & that those same signes, and those starres have not a proportion correspondent with their characters,

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222 DAVID *persecuted.*

rafters, by meanes of which, they bring the devill sometimes to foretell what is to come, but ever to deceive them? And if perchance the devill is he that doth by such arts reveale it, why doe they seeke unto him? If to get evill, it is a meere madnes; if to get some good, it is to much simplicity to beleieve that the devill will bee a minister of any good.

Samuel saith unto Saul, that he, and his sons, and a part of the people shall die in battell, because he fulfilled not the will of God in the victory against the Amalekites.

The

THe Prince is often the occasion of the finnes of the people and the people of those of the Prince; the one in permitting, the other in applauding them. Sometimes also God chasteneth the people for the Princes finnes, not because it hath demerited with them, but because it hath so deserved. It is true indeed that when his Divine Majesty sends the sicke of chastisement, it cuts downe the good as well as the bad; because that which hee sends into the world, is not the same which doth sever the wheat from the darnell.

224 DAVID persecuted.

*Saul fainteth at the hearing
of such bitter newes, and
afterward by the intreaty
of the woman, with the
perswasion of his ser-
vants, having eaten some-
what, returneth to his ar-
mie.*

HERE are seene two contra-
ry effects in one selfe sub-
ject, faintnesse, and fortitude;
Saul seemeth to faint, when his
heart failed at the hearing of his
death foretold: Againe, hee
seemes valiant when he returns
to his Army, in which hee
knowes that the next day hee
shall die. But haply feares may
be like unto loves: as the secu-
rity of enjoying a thing that is
desired,

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desired, doth diminish the desire, so the assurance of falling into a thing that we feared, diminisheth the feare of it. *Sauls* blood within him made some sudden motion at that unexpected blow; but hee afterward reflecting on it with his understanding, and imagining death as already present, hee discharged his feare, but hath nothing to doe with any other time, but with the future.

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*The armies gather together,
that of the Philistines in
Aphek, the other of the
Israelites in Israel; but
the Princes of the Philis-
tines seeing David with
Achish, advised him to
send him away, because he
could no way better than
with their heads regaine
the favour of his king.*

INterest is of such force with
men in their operations, that
it is accounted weaknesse to
trust him, whose interest may
move him to betray us. Sincere
and plaine dealing hath nothing
to doe in this case in matters of
policy: who so presupposeth it in
any,

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any, is sometimes deceived; and because he is sometimes deceived, he doth never presuppose it. It cannot be beleevd without making some errour in policy, or without some errour already made. Hee that makes use of it after long experience doth not erre, yet erred then when he made experience of it.

Achish although David had not beene with him above six moneths, saith that he had beene with him some yeers, to make it beleevd that if he had beene evill, hee should have knowne him.

IT is not altogether impossible to refraine nature a long time,

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time, but it is so in the utmost confines of possibility. There is requisite thereunto a perpetuall assistance of judgement; nature is alwayes ready to move according to her inclination, if shee bee not alwayes with-held: and if through headlesnesse or wearinesse she bee left unto her selfe, shee falls like a stone to her owne center. Herehence comes that little truth which is found in Astrologicall predictions, or rather which wee make them have; because our inclination is a mover that continually worketh in us, and doth not alwaies finde a continuall resistance. That which is violent is said to bee of little continuance, not onely for the necessity in him that useth the violence to bee alwayes working; but also because

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because he is therewith so wearied, that either wearinesse or satiety makes him to cease.

David *seemes to bee grieved that Achish will not take him with him, not knowing that hee hath given him any occasion to the contrary: Achish answers that in his eies he is an Angell of God, but the Princes of the army are not pleased in him.*

LOe here a means how one may lose his inward familiarity with a Prince, and get not his favour. The conspiracy of great ones where they beare great sway, undoubtedly either
doth

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doth ruine the favorite, or trouble the state, whensoever hee that is greatest with the Prince, is not the greatest among them. In such a case men would not bee ashamed to bow unto him, to whom though hee were not the favorite, he ought to bow: and there would be opened unto them a cleere way without any dirty flattery, or thorny danger, to run a happy course betweene obsequiousnesse, and odious liberty; but this seldome or never happens: whether by the cunning of Princes, or by nature, I know not. This Art teacheth them that the greatest in the state may not be called into inward favour without danger of dominion, from which hee is but one pace distant. Nature teacheth to lift

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DAVID *persecuted.* 231

up the lowly, and to beat down the mighty: and this nature is dictated of God, who raiseth the poore from the dunghill to place him among Princes, even with the Princes of his people: It is signified by the starres, whose radiation is thē thought to be great, powerfull, and glorious; which lifting men from low estate, doth seat them with Princes. It is finally manifested in the earth, whiles it favourably cherisheth and raiseth up those plants that are not wrapt in gold, that is resplendent, but buried in the baseness of the soile that is uncleane. What instruction may then be givē to favorites for eschewing the hatred of great ones? The wittiest politician seems to commend such a subject, as contenting himselfe

selfe to bee the greatest of the
 great ones in authority about
 the Princes, cared not to exceed
 the meaner ones in dignity : I
 take this to bee want of know-
 ledge, how to make ones best
 benefit of the fortunes that be-
 fall one, or rather an abusing of
 them : and that it is no way suf-
 ficient to extirpate envy, which
 is rooted in favour, and not in
 honour. How many have beene
 scene to lose their favours with
 the Prince, retaining still their
 dignity ; and of objects of envy
 to become the objects of com-
 passion. He that thinkes riches
 and honours are envied, is de-
 ceived : It is the command, the
 applause, and obsequiousnesse,
 that they bring with them : if
 these were separated from the
 King, it were no desirable thing

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to be a King. A very small reverence, and a very little place, is sufficient to satisfie what our bodies require : but the whole world is not enough to quench the thirst of the minde ; which stands also with reason, because the body may easily finde his object in a bodily world. But the minde which is a spirit, never findes it where there is no spirit. It deceives it selfe sometimes in running with the body after some bodily thing, as toward a proper object ; but no sooner is the same obtained, but the errour is discovered. Those pleasing tastes which some altogether sensuall doe account but as smoake, which are the obsequiousnes, the reverences, the applauses, these are the greatest food to the minde, because
these

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these are the least corporeall.

There are a thousand other precepts written for favourites, both to defend them from the hatred of the great, and from every other occasion that might worke their overthrow. Some also I could adde which are not mentioned by others, but because they are all vaine and frivolous, I will not fill up the page with such vanities and weaknesses: I will say one only thing, being the truest and securest course to maintaine himselfe in the Princes favour, which may well be performed, and may well be spoken of; yet can it not be learnd nor taught, which is, to preserve alwaies the love of the Prince, and the manner how to preserve it. It is true, that the favourite never
falls

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falls without some cause, but the same causes have not alway the same effects: for sometimes they are surmounted by an affection greater than their owne; if this stands firme and sure, there can bee no danger; if this shrinkes, then the ruine is at hand: not because he falls without cause, but because 'tis impossible not to give some cause, and then the lesser have more force than at another time the greater would. A constellation which would scarce have caused a simple tertian in youth (by consent of those that wrire these vanities in Astrology) is sufficient to kill one in his decrepit age. He that would not have his love decline, let him hold both his eyes alwayes fixed upon the Prince, never depart

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part from him, never seeke any other but him; for as soone as he turnes his eyes to himselfe or others, he is undone. His greatness, his affections, his pleasures, and delights, must be in his Prince. Neither let him thinke that by this meanes hee may misse of preferments, but rather that hee shall bee sure of them, and peradventure with lesse envy. Hee that possesseth things that are subject to envy, and takes no delight in them, is rather to be pittied, than envied. But who is he that will doe so, saving the man that is full of affection, and most tenderly enamoured of his Lord. It is a thing that cannot bee reduced into Art, though it bee easily knowne. Affectation differs much from affection, which if
he

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hee hath not, let him not imitate; for such imitations are odious in the schoole of love: they that will maintaine themselves in the Princes favour with Art, their Art failes them, and they then faile with their Art.

David departs from the army, and returnes with his men to Ziklag, whereby they finde that the Amalekites have burnt the City, and carried away all the inhabitants prisoners, with Davids wives also; and the people therewith enraged, would have stoned him.

It

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IT is no marvell that this multitude would have stoned innocent *David*: men being angry, seeke some subject on which they may discharge their passion; yet if they finde not those that offend them, they suppose whomsoever they meet to be the same; yea, and sometimes when there appears before them no other, on which they may revenge themselves, they beat the pavement with their feet, and the walls with their fists. And this is no such folly as many doe imagine, but an instinct of nature; which feeling the heart suffocated by so great a quantity of fiery spirits, seekes to ease her selfe by diverting some part of them in the exercising of some action.

The passions of the people
are

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are too distemperate going al-
wayes to extremes, which is
not proper to the people, as
they are a people, but as they
are a multitude; in which every
one hath his particular passion,
and participateth also with that
of the others, and with that par-
ticipation increaseth his owne.
I have sometimes doubted, (but
I say it is not a thing undoubt-
ed) that in this increasing the
contracting at least of the spi-
rits hath some part : conside-
ring that a multitude of people
gathered together, findes no-
thing to stay it from going whi-
ther it may goe without sepa-
rating, and whither they would
not goe with lesse danger if
they were separated : from
whence may bee taken an in-
struction for them that wil for-
tifie

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tifie themselves in a place that they have regard to accommodate in such manner, that the fortification it selfe may be able to withstand the incursion of a multitude; or otherwise, not thinke their strength sufficient to maintaine it with neither fire nor shot.

David *askes counsell of the Lord thereupon what shall bee done, and suddenly turnes to follow the steps of the Amalekites.*

THIS is the best way to withdraw himselfe out of danger, to divert an angry multitude to the true object of their anger, that thereby they may forsake the false.

They

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They finally finde out the Amalekites, fight with them, and overcome them; recovering the prey with the prisoners: and the spoile which they had taken, David will have divided with those that kept the baggage, and were not at the fight.

THe Captaine of a male-contented company, had need bee both valorous, and circumspect: That heat that stirres up a multitude, whether for love to their leader, or anger against their Prince, groweth soone cold, and then gives place to a comparison, to which succedeth repentance; the consequence

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quence whereof, is either the killing of their Captaine, or the abandoning of him: Neither is it sufficient for the eschewing of such a danger, to have once gotten a great reputation: time consumeth it, and how great soever it be, reduceth it to nothing. It is necessary to linke it into a chaine, not suffering the report of a great action to cease, without renewing it with another as great or greater. *David* because his flying from *Saul* might take from him the reputation hee had gotten in subduing the Giant, no sooner begins to flie, but hee fights and overcomes the Philistines, that had sacked *Keilah*; and because that flight is an argument of feare, and that feare brings a losse of reputation, he makes it knowne
that

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that he could twice have killed the King, to give his flight the title of reverence, and to take away the imputation of feare. Afterward being returned to *Ziklag*, that the malecontented might not have leisure to make any reflections on him to his harme; and desirous to maintaine his reputation, hee oftentimes with honour and profit to himselfe assaulteth the infidels; and finally vanquisheth the Amalekites, and recovereth that reputation, the diminution whereof, had brought him into the perill of being stoned.

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The Philistines fight with the Israelites, and have broken the body of their army, and slaine three of the Kings sonnes; the strength of the whole charged Saul, when he turning to his Armour-bearer, prays him to kill him, that he might not be a derision to the uncircumcised; which when he refused, Saul sets his owne sword against his breast, and falling on it, kills himselfe.

I Know not how the description of death to bee the utmost

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most of all terrible things, should bee understood: If in this life the utmost of all delectable things be not to be had, why should the utmost of the terrible? One of the contraries cannot bee admitted, but the other must also bee granted. Now to live, not being the utmost of delectable things, teacheth that to dye is not the utmost of the terrible. The not finding in this our world any object that is the last of delectable and of terrible things (if we will not suppose the powers without an object) makes us beleve that it is in the other world, and in that other world is God scene and not scene. But he that described death the last of all terrible things, meant it of things in this world; which

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would be true, if spoken of the last in number, and not in we ight: for otherwise, if it be such in it selfe, it must then be alway such unto all: And yet we read of many men that have imbraced it, to eschew some other thing, which wee must needs beleeye was more terrible to them. He that wonders at a resolution so extravagant as makes a man kill himselfe, may marvell at nature also, which being sometimes terrified at death doth prevent it.

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DAVID persecuted. 247

The Armour-bearer of Saul, seeing what his Lord had done, drawes out likewise his sword, and kils himselfe. Some Writers are of opinion that this was Dog the Edomite, Sauls favourite; who lest hee should bee punished by his successor, killed himselfe.

THe favorites of a Prince that hath a successour, if they die not before *Saul*, yet they die often with *Saul*. I know not how to steere them from this rocke: there hath beene one, that seeing no other remedy, made at the soveraignty it selfe, and was just there destroyed.

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stroyed. There hath beene also that turned his backe to the West, and fate his eyes toward the East, and towards those rayes that would have beene deadly to him, had not that Sun beene then under the line of the *Horizon*. As the sons of Princes cannot endure any companion in domination, no more will Princes in their love. He that thinkes there is no envie betwixt the father and the son, is deceived. The honours done to the sonne, if they increase that of the father, doe rejoyce him; but if they diminish his, they make him sorrowfull; which because it falls out but seldome, men suppose there is no such thing. When the favorite hath hope that by course of nature hee shall survive
the

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the Prince, it is a hard matter for him not to have an eye to the future; toward which if he cast a look, he loseth that which is present: but hee deserves no favour, that desires or thinkes to out-live his Lord. The greatest felicity that may befall the former, (it being not lawfull for any violently to charge upon death) would be to end his life just when the latter dieth. It is hard to die before him, because it is no easie thing to leave one that is his Patron, and his Love. He that blames Princes for having favorites, would have them inhumane and vile: What thing is a man that hath no love? or wherein may a Prince shew gracious unto others, or see himselfe his owne greatnes, but in advancing of others? and

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how or why should he advance them, if he doth not love them? Would they have him alwayes masked? would they not allow him any, to whom he may unstrip himselfe, and discover the secrets of his heart? He that will give to Princes (that which surely they ought to have) leave to descend sometimes from their throne of Majestie, and to conferre their inward cogitations with any one, hee must allow a favorite: If the Prince lay aside his Majestie, withall he would grow contemptible; if his secrets should bee imparted unto many, they could not bee secrets; but if he be familiar but to one, open but to one, hee is then the favorite. It is wished by them that are not beloved above the rest, that the Prince would

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would love all alike : but why should he love all alike, since he is not beloved himselfe of all alike ? A well devoted subject ought to bee grieved that any one loveth his Lord more than he, and not that his Lord loves another more than himselfe. This would bee a desire to tyrannize over the affections of Princes, which men ought to reverence. He that could make his love more fervent, than that of the favorite, might peradventure make himselfe the greater favorite : but commonly men strive to unhorse him by malice, and not by vertue, because it is more easie to envy, than to love. Give me leave also further to affirme (if without offence I may) that it cannot be any blame to have a favorite,

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vorite, unlesse men will say that
Christ our Lord was to be bla-
med, whose favorite was Saint
Iohn.

*One passing by chance neere
unto Saul, who longed to
die, and asked him whence
he was ; and the other an-
swering that hee was an
Amalekite : Saul prayeth
him to kill him, which hee
excuseth.*

O The unspeakable provi-
dence of God ! he perad-
venture permitted not *Saul* to
kill himselfe, he consented that
his sin should kill him. One of
the Amalekites, whom against
the will of God hee had saved
alive,

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alive, God will have to put him to death. That sinner spoke for all sinners, & spake divinely, that said, My sin is alwayes against me. We have no enemies, but we make some: nor is *Saul* alone slaine by his sinne, for there be but few men that are not also killed by theirs. And it is very particular, that one particular should kill them; seeing it was the same that brought death into all the world: O how pleasant, and how profitable are the precepts of God! He is a Physician (under favour be it spoken) not onely for the soule, but for the body also. He hath left us better rules in a few leaves to preserve our health, than are contained in the great volumes of the bookes of the Gentiles.

King

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*King Saul dieth after he had
reigned many yeeres, and
with the King, dieth a
great part of the people,
which had demanded a
King.*

FAVOURS are not therefore
demanded of God that he
may doe them, but because he
will doe them; hee doth them
by meanes of our prayers: they
are obtained with the Ooprative,
not with the Imperative mood.
Hee that will command them,
deserves then only to bee heard
when it is to his harme; to have
beene heard to teach him that
is God, neither to bee taught;
nor to be commanded. Where-
fore then it was that *Saul*
did lose his life, and wherefore
the

DAVID *persecuted.* 255

the Kingdome of Israel went out of his Progeny, is easily resolved by them, who omitting the manifold other causes, have recourse to that alone, which is the first, and chiefe, and prime cause : from whose well, all the rest proceed. But why God willeth the destruction of Kings and Kingdomes, would bee easie also to shew, were it not the will of God, is not alwayes effective, but sometimes also permissive : Hee wills that such as forsake him, lose their kingdomes ; and that they that follow him, obtaine them. Moreover, how and when it comes to passe that hee permit-teth sometimes those that follow him to be abased, and those that abandon him to bee exalted, I doe not know, and o-thers

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thers peradventure know as little. Those Princes then that are not in Gods favour, let them alwayes feare, how prosperous soever they are: Being not able to alledge any cause of their happinesse, they must needs be afraid; if they be great, they know not why they are so: and it is to be doubted that such greatnesse cannot long endure; whereof no cause can bee given for which it began. He who hapning to come into the house of a fortunate man, did suddenly depart thence, certainly hee meant it not of them that God maketh happy and successfull, but of those whom God permitteth so to be. The ruine of *Saul* came peradventure of his owne great prosperity, his being from a base estate exalted
to

DAVID *persecuted.* 257

to a kingdome, confirmed and
setled therein with happy suc-
cesse, in stead of making him the
more devout, made him more
confident, yea, more rash and
unadvised. Let us not make it
lawfull to serve him the lesse,
who hath prospered us to the
end; wee should serve him the
more, as if the gifts or graces
which God vouchsafeth us were
but for our pleasure, and not
for his glory. A great sort of
men offend their God in their
prosperity, and pray unto him
in their adversity; yet is hee
still the same God, when he de-
livereth us out of misery and
distresse, and when he overtur-
neth our fortunate courses and
proceedings. It may seeme per-
adventure, that to deliver out
of disasters doth more manifest
the

258 DAVID *persecuted.*

the Divinity, than to abase prosperous fortunes; whence it is that men are more confident in his mercies, than fearfull of his vengeance. There is no man how wicked soever, but doth some good thing whereunto he afterward ascribes the cause of his good successe, and equivocating betweene the reward, and the grace given him, hath no feare of losing what he pretends to have deserved. On the contrary, there is no man so good, but he committeth some evill whereunto for the most part he attributeth the cause of his misfortune, and equivocating betweene Gods chastising and his exercising of him, sends up sometimes his supplications to God, when he should rather have sent thanksgivings; as if
the

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the world which is the place of meriting and demeriting, were the place also of rewarding and punishing.

To conclude, let us pray his divine Majestie, that he will be alwayes pleased to end the persecutions of the *Davids*, with the death of the *Sauls*: And all to the glory and honour of his great Name; in which I
end this Booke, as I
desire also to end
my life.

F I N I S.
